

# THE AMHERST PAPYRI

## BEING AN ACCOUNT OF THE GREEK PAPYRI

IN THE COLLECTION OF

THE RIGHT HON. LORD AMHERST OF HACKNEY, F.S.A.

AT

DIDLINGTON HALL, NORFOLK

BY

BERNARD P. GRENFELL, M.A.

HON. LITT. D. DUBLIN; FELLOW OF QUEEN'S COLLEGE, OXFORD

AND

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SENIOR DEMY OF MAGDALEN COLLEGE, OXFORD; FORMERLY SCHOLAR OF QUEEN'S COLLEGE

PART I

THE ASCENSION OF ISAIAH, AND OTHER THEOLOGICAL FRAGMENTS

*WITH NINE PLATES*

London

HENRY FROWDE: OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

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1900

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THE AMHERST PAPYRI

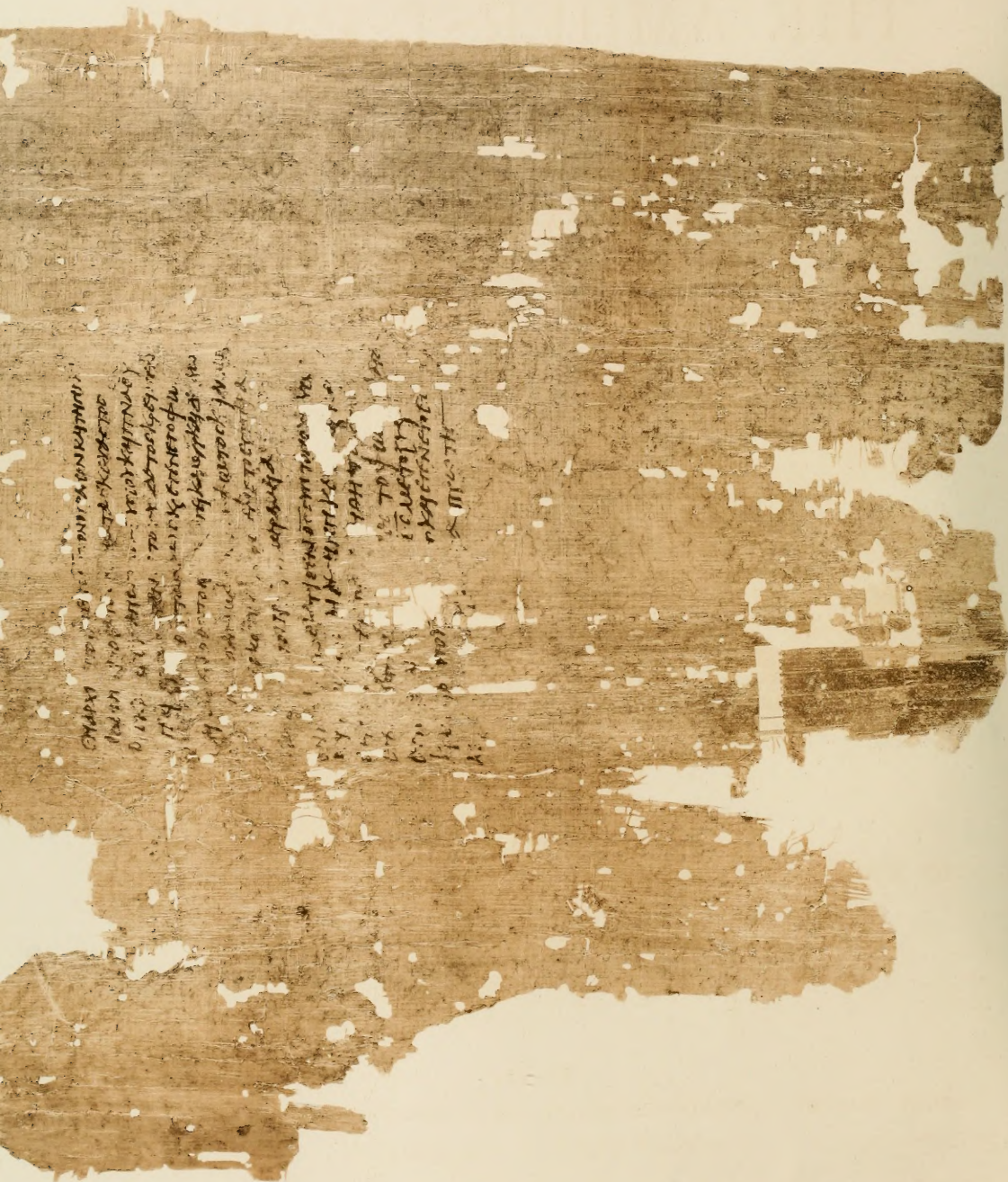
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## P R E F A C E

THE Greek Papyri preserved at Didlington Hall form probably the most important private collection of this kind which has yet been made. Though small in comparison with the vast numbers of papyri which have been acquired by many of the chief museums in Europe, Lord Amherst's collection possesses the rare distinction of being thoroughly representative of the different classes and periods of Greek writing in Egypt, since it contains a number of important theological and classical fragments besides many well-preserved documents of the Ptolemaic, Roman, and Byzantine times. With the exception of those described on page 66 of Mr. P. E. Newberry's publication of Lord Amherst's Egyptian papyri, the Greek papyri have been bought for Lord Amherst by us at various places in Egypt during the last three years.

The present volume is limited to the theological texts, of which the two most important, the *Ascension of Isaiah* and the Christian hymn, were only obtained in 1899. The classical fragments and the non-literary documents will form the subject of a second and much larger volume, which we hope, if the pressure of other engagements permits, to publish next year.

We have to thank the Rev. Prof. R. H. Charles and Mr. C. H. Turner for much help in connexion with the *Ascension*, and the Rev. F. E. Brightman for some valuable suggestions on the Christian hymn and liturgical fragments.

BERNARD P. GRENFELL.

ARTHUR S. HUNT.





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## NOTE ON THE METHOD OF PUBLICATION

We follow in this volume our usual method of transcription. In the first two texts, a reproduction of the original as it stands is accompanied by a reconstruction in modern style. The extant fragments of the Septuagint and New Testament (Nos. iii (*δ*)-viii) are printed in ordinary type, with supplements of lacunae and separation of words, but with no stops, accents, &c., other than those of the originals. The other texts (Nos. iii (*α*) and ix) are printed in modern form. Corrections, when written in a hand different from that of the first scribe, are printed in smaller type.

Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of an abbreviation or symbol, angular brackets < > the omission in the original of the letters enclosed; double square brackets [ [ ] ] indicate that the letters within them are erased in the original, braces { } that the letters so enclosed, though standing in the original, should be omitted. Dots placed inside brackets represent the approximate number of letters lost. Dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots under them are to be considered uncertain.



## I. ASCENSION OF ISAIAH

PLATES III-IX (at the end of the book).

THE ancient apocryphal work generally known as the *Ascension of Isaiah* exists entire only in Ethiopic translations. One of these was published in 1819 by Laurence, the Regius Professor of Hebrew at Oxford, whose edition was superseded in 1877 by that of Dillmann, based upon three MSS. Besides the Ethiopic version, Latin and Slavonic versions of the last six chapters are extant, and two fragments of a second Latin version (ch. II. § 14-III. § 13 and ch. VII. §§ 1-19) are preserved on a palimpsest at the Vatican. The present papyrus gives however for the first time a considerable portion of the *Ascension* (about one-sixth of the whole work) in the language in which most, if not the whole, of the book was originally composed—Greek. A very late recension in Greek is indeed known from a twelfth century lectionary at Paris; but the extensive alterations—amounting to a re-casting of the whole work—which that recension has undergone deprive it of most of its value for constructing the history or original text of the *Ascension*.

The composite character of the book has been universally recognized. The main division is between (A) the first five and (B) the last six chapters, the earlier part being a history of the martyrdom of Isaiah, probably based to some extent on a pre-existing Jewish work, while the later part gives an account of the prophet's ascension into the Seventh Heaven and has an exclusively Christian origin. The Christian portions of A, in particular the apocalyptic section, ch. III. § 13-V. § 1, which describes the vision of Isaiah, may be due to the writer of B (so Armitage Robinson) or to a third person (so Dillmann, followed by Harnack). An elaborate analysis of the book into its component parts has been made by Dillmann, whose general plan has commanded wide acceptance, though there has been much dispute about the details. This question however does not much concern us here, since our fragment is sufficiently large to show that the papyrus contained the text, of A at any rate, in the form in which the *Ascension* is found in the Ethiopic and Latin versions.

The date of the *Ascension* is the subject of very divergent views. Justin Martyr and Tertullian both mention a tradition concerning the death of Isaiah which agrees with the story found in A, and Origen even refers to an account of his martyrdom contained in an

ἀπόκρυφον Ἰσαίου. But these witnesses at most imply the knowledge of a Jewish book. Jerome, however, who cites two of the charges brought against Isaiah that are found in ch. III. §§ 6-9, and mentions a quotation from the *Ascensio Esaiæ* which occurs in the Latin version of ch. XI, seems to have known the book in its complete form; and Epiphanius states that an ἀναβατικὸν Ἰσαίου was used by two heretical sects of about the beginning of the fourth century. There is thus no direct proof of the existence of the *Ascension* as a whole before the fourth century. On the other hand two other apocryphal writings, the *Last Words of Baruch* and the *Acta Petri*, probably both imply a knowledge of the *Ascension* in its Christian shape. Those critics like Harnack who assign these two apocryphal works to the middle of the third century can maintain an early third century date for the Christian recension of the *Ascension*. But if, as is maintained by other critics, the *Last Words of Baruch* and the *Acta Petri* are second century productions, the date of the *Ascension* must be pushed back to the first half of the second century, and the Jewish framework of the first five chapters may be earlier still. For the discussion of this problem the recovery of part of the Greek text supplies some new material. Briefly, it may be said that there is nothing in the Greek which is inconsistent with a second century date; and there are some indications, such as the resemblance of the account of the Resurrection in ch. III. §§ 16, 17 to that found in the *Gospel of Peter*, and the avoidance on two occasions (col. ix. 11, and xi. 5) of the word διδασχῇ for the 'teaching' of the apostles, which support the view that the book existed in its present form before A.D. 150. For a full discussion of these subjects the reader is referred to the forthcoming edition of the different versions of the *Ascension* by Prof. Charles.

The present fragment of the Greek text contains ch. II. § 4-ch. IV. § 4, with some lacunae. The first of the two Vatican fragments covers a portion of the same ground. By a fortunate chance we thus have a specimen of both the Jewish and Christian parts of the first and older section of the *Ascension*, and can compare the Latin as well as the Ethiopic version with the original Greek. The papyrus is in book form and consists of three nearly complete sheets, measuring 23 × 26.5 cm., and part of a fourth, containing in all seven leaves and fourteen pages. The writing is in single columns on each side of the leaf, the pages, with the exception of the first two, being numbered continuously from 9 to 20. From the numbering and from the strip of parchment designed to prevent the cord, which runs down the centre of the margin between pages 12 and 13 (cols. vi and vii), from tearing through the papyrus, it is clear that our fragment consists of the second half of the third, and the whole of the fourth, fifth, and sixth sheets of a quire of six sheets. Six pages are therefore lost at the commencement of the quire. The missing beginning of the *Ascension* must have occupied not less than four pages. Probably therefore the first page, perhaps the first leaf, was left blank or had only the title. The outside leaf of the quire had the *recto* uppermost, after that *verso* pages faced *verso* and *recto* pages *recto*, as usual.

Two scribes can be distinguished in the body of the document. The first, who is responsible for col. 1 and cols. iii-xiv, employed a square, formal, calligraphic uncial of the same type as that found in the *Codex Alexandrinus*. While uncials of the Ptolemaic and Roman periods can now in most cases be approximately dated with a fair amount of certainty, the dating of Byzantine uncials from the fourth to the tenth century, especially when written



in Egypt, is still extremely precarious owing to the persistence of the two chief types, the square and the sloping, with very slight alterations, and the paucity of well-dated material, a deficiency which however is being gradually supplied. Our experience of Byzantine uncials has led us to the conclusion that some of the hitherto accepted canons for dating MSS. of this period will not hold. For instance, the oval, sloping style of uncial which is generally considered to have developed out of the square uncial during the seventh century is in reality quite independent of the square uncial, and is developed from a third century type which was quite as common in Egypt as the prototype of the square uncial. But we are not prepared to formulate definite views on the subject before we have examined the numerous uncial fragments scattered through the Byzantine papyri from Oxyrhynchus. In the meantime we should assign the fragment of the *Ascension* to the fifth or sixth century.

The second scribe, who wrote col. II and was no doubt contemporary with the first, used a coarser and less regular uncial. His column is not only more closely written but longer than the others which have from twenty-six to twenty-nine lines, while col. II contains thirty-two. In the latter part of the column the letters get smaller and the lines are lengthened. The reason for these differences does not appear.

A corrector has supplied at the top of cols. III, IV, and XI some passages omitted by the first scribe. These additions are written in a small sloping uncial, probably not later than the end of the sixth century. On the other hand the corrections in the body of the text (insertions of omitted, or erasures of superfluous, letters) seem to be all due to the first scribe, who is also responsible for the occasional breathings, the stops (short diagonal strokes above the line), the apostrophes sometimes found between two consonants or after non-Greek proper names, and the wedge-shaped signs used for filling up short lines. It is noticeable that the second scribe employs no punctuation or lection-marks and makes no corrections. The contractions usually found in theological papyri, e.g.  $\overline{\Pi\Lambda\Lambda}$ ,  $\overline{\Gamma\Lambda\Lambda}$ ,  $\overline{\Theta\zeta}$ , occur; and  $\aleph$  at the end of a line is occasionally represented by a horizontal stroke, but on some occasions, e.g. col. IV. 12, the scribe has inserted  $\aleph$  afterwards.

Though carefully written and to some extent revised, the MS. of the *Ascension* is a poor one. Apart from the ordinary scribes' errors such as the interchange of  $\aleph$  and  $\epsilon$ ,  $\iota$  and  $\epsilon\iota$ ,  $\omicron$  and  $\omega$ , dittographies or omissions of single letters are not infrequent, and even words or clauses are sometimes missing, while in other places glosses have found their way into the text, generally with disastrous results for the sense. Several words are corrupt, especially proper names, so that it is sometimes necessary to explain the Greek by the Ethiopic or Latin translations. Nevertheless the papyrus text clears up several passages which were either corrupt in the versions or had been misunderstood by the translators, besides adding a number of minor improvements. Apart, too, from these positive contributions to the history of the text, the recovery of a portion of the original Greek is of much value because it is now possible to gauge the accuracy of the Ethiopic and Latin versions. The general result of the discovery is to show that in the main the Ethiopic is an extremely faithful representative of the original, and that where it is unintelligible the fault is most often attributable to the Greek. Even where the Greek text was corrupt, the Ethiopic translator seems to have followed his original with more fidelity than intelligence. The Latin fragment which corresponds to part of the Greek is too short for a wide generalization to be founded on it;

but, so far as can be judged, the Latin translation is slightly better than the Ethiopic or was at any rate made from a better manuscript. In one notable instance (ch. II. § 16) the Latin alone preserves the right reading.

For the details of this brief summary we would refer our readers to the commentary where a collation with the Ethiopic and Latin versions is given. Fuller information will be found in the new critical edition of the Ethiopic and other versions of the *Ascension* which will shortly be issued by Prof. R. H. Charles. We tender him here our warmest thanks for placing his translation of the Ethiopic version, and other material, at our disposal. To him and Mr. C. H. Turner, who first identified the fragment, we are also indebted for many suggestions in the reconstruction of the mutilated or effaced passages in the papyrus.

Col. I. Plate III.

[. . .]ANACCHKAIKATE  
[. . .]NAMOUAYTONEN  
[. . .]APOCTACEIKAITH  
[. . .]OMIAWCETIAPHEN  
5 [.]HMK[.]EPLATHYNEN  
[.]ΦΑΡΜΑΚΙΑΚΑΙΗΜΑ  
ΓΙΑΚΑΙΗΜΑΝΤΙΑΚΑΙ  
ΟΙΚΛΗΔΟΝΕΣΜΟΙΚΑΙ  
ΗΠΟΡΝΙΑΚΑΙΟΔΙΟΓΜΟC  
10 ΤΩΝΔΙΚΑΙΩΝΕΝ  
ΧΕΙΡΗΜΑΜΑΝΑCCH  
ΚΑΙΕΝΧΕΡCΙΝΤΟΥΤΟΥ  
ΒΙΤΟΥΧΑΝΑΝΙΤΟΥ  
ΚΑΙΕΝΧΕΡCΙΝΙΩΝΑΝ  
15 ΤΟΥΝΑΘΩΘΚΑΙΕΝΧΕΡ  
CΙΝCΑΔΔΟΥΚΤΟΥΕ  
ΠΙΤΩΝΠΡΑΓΜΑΤΕ[.]  
ΩΝΚΑΙΟΙΟΙΠΟΙΟ  
ΓΟΙΕΙΔΟΥΓΕΓΡΑΜΜΕ  
20 ΝΟΙΕΙC[.]ΝΤΟΙCΘΙ  
ΒΛΟΙCΤΩΝ[.]ΑC[.] . . .  
ΙΟΥΔΑΚΑ[.] . . . . .  
... ΔΕΘ . . [.] . . . . .  
[.] . Ω . . [.] . . . . .  
25 . . . Α . . [.] . . . . .  
[.] . . [.] . . . . .

Ch. II. § 4. [.] . Μ]ανασσή, καὶ κατε-  
[δν]νάμου αὐτὸν ἐν  
[τῇ] ἀποστάσει καὶ τῇ  
[ἀν]ομίᾳ, ὡς ἐσπάρη ἐν  
§ 5. [Ι](ερουσαλ)ήμ. Κα[.] ἐπλήθυνεν  
[ῆ] φαρμακεία καὶ ἡ μα-  
γεία καὶ ἡ μαντεία καὶ  
οἱ κληδονισμοὶ καὶ  
ἡ πορνεία καὶ ὁ διωγμὸς  
τῶν δικαίων ἐν  
χερσὶ Μανασσῆ  
καὶ ἐν χερσὶν τοῦ Του-  
βὶ τοῦ Χανανίτου  
καὶ ἐν χερσὶν Ἰωνᾶν  
τοῦ Ναθὼθ καὶ ἐν χερ-  
σὶν Σαδὼκ τοῦ ἐ-  
πὶ τῶν πραγμάτων  
§ 6. ὦν. καὶ οἱ λοιποὶ λό-  
γοι ἰδοὺ γεγραμμέ-  
νοι εἰσ[.]ν ἐν τοῖς βί-  
βλοις τῶν [β]ασ[.]λέων  
§ 7. Ἰούδα καὶ Ἰσραήλ. . .

I. 12. There is a spot of ink above the ε of ΧΕΡCΙΝ, which seems to be accidental.

## Col. II. Plate IV.

2nd hand.

[.]ΑΙΤΗΝΠΟΜΠΗ[. .]ΤΟΥ  
 ΑΝΕΧΩΡΗΣΕΝΑΠ[. .]Μ  
 ΚΑΙΕΚΑΘΙΣΕΝΕΝΒ[. .]ΛΕ  
 ΕΜΤΗCΙΟΥΔΑΙΑC[. .]  
 5 ΕΚΕΙΔΕΗΝΑΝΟΜ[. .]Λ  
 ΛΗΚΑΙΑΝΑΧΩΡΗΣΑ[.]  
 ΑΠΟΒΗΘΕΞΕΜΕΚΑ[. .]  
 CΕΝΕΝΤΩΟΡΕΙΕΝΤΩ  
 ΠΩΕΡΗΜΩΚΑΙΜΙΧΑ  
 10 ΑCΟΠΡΟΦΗΤΗΣΚΑΙΑ  
 ΝΑΝΙΑCΟΓΕΡΩΝΚΑΙΩ  
 ΗΚΑΙΑΜΒΑΚΟΥΜΚΑΙ  
 ΙCΑCΟΥΦΟΥΙCΟΥCΤΟΥ  
 ΚΑΙΠΟΛΛΟΙΤΩΝΠΙC  
 15 ΤΩΝΤΩΝΠΙCΤΩΝΟΝ  
 ΤΩΝΕΙCΟΥΡΑΝΟΥCΑΝΑ  
 ΒΗΝΑΙΑΝΕΧΩΡΗΣΑΝΚΑΙΙΑΙ  
 ΚΑΘΕΙCΑΝΕΙCΤΟΟΡΟCΠΑΝ  
 ΤΉCΑΚΚΟΝΤΕΡΙΒΕΒΛΗΜΕΝΟΙ  
 20 ΚΑΙΠΑΝΤΕCΗCΑΝΠΡΟΦΗΤΑΙ  
 ΟΥΔΕΝΕΧΟΝΤΕCΜΕΤΑΥΤΩ  
 ΑΛΛΑΓΥΜΝΟΙΗCΑΝΠΕΝΘΟΥΝ  
 ΤΕCΠΕΝΘΟCΜΕΓΑΠΕΡΙΤΗCΠΛ[.]  
 ΝΗCΤΟΥΙCΡΑΗΛΑΙΟΥΤΟΙΟΥΚΗC  
 25 ΘΕΙΩΝΕΙΜΗΒΟΤΑΝΑCΤΙΛΟΝ[.]C  
 ΕΚΤΩΝΟΡΕΩΝΚΑΙΩ. ΟΥ. [.]Τ. . . Τ.  
 . [.] . .] ΑΝΜΕΤΑΝCΑ[.]ΥΟΙΚΟΥΝ  
 ΤΑΙC'ΚΑΙΕΠΕ[.]ΗCΑΝΕΙCΤ[.]CΟΡΕ  
 CΙΝΚΑΙΕΝΤΟΙCΒΟΥΝΟΙC[.]Υ[.]ΤΗ  
 30 ΗΜΕΡΩΝΤΟΥΕ[.]ΝΑΙΑΥΤΟΥC . .  
 ΤΟΙCΕΡΗΜ[.]ΙCΚΑΙ . . . . .  
 . . . . . [.] . .

[κ]αὶ τὴν πομπήν αὐτοῦ  
 ἀνεχώρησεν ἀπὸ Ἰ(ερουσαλ)ήμ  
 καὶ ἐκάθισεν ἐν Β[ηθ]λε-

Ch. II. § 8. ἐμ τῆς Ἰουδαίας. [καὶ]  
 ἐκεῖ δὲ ἦν ἀνομή[ια π]ολ-  
 λή, καὶ ἀναχωρήσα[ς]  
 ἀπὸ Βηθλεὲμ ἐκά[θι-]  
 σεν ἐν τῷ ὄρει ἐν τό-

§ 9. πρὸ ἐρήμῳ. καὶ Μιχα(ί)-  
 ας ὁ προφήτης καὶ Ἀ-  
 νανίας ὁ γέρον καὶ ᾿Ιω-  
 ἡλ καὶ ᾿Αμβακούμ καὶ  
 ᾿Ισασούφ ὁ υἱὸς αὐτοῦ  
 καὶ πολλοὶ τῶν πισ-  
 τῶν τῶν πιστευόν-  
 των εἰς οὐρανούς ἀνα-  
 βῆναι ἀνεχώρησαν, καὶ ἐ-

§ 10. κάθισαν εἰς τὸ ὄρος, πάν-  
 τε(ς) σάκκον περιβεβλημένοι,  
 καὶ πάντες ἦσαν προφήται,  
 οὐδὲν ἔχοντες μετ' αὐτῶν  
 ἀλλὰ γυμνοὶ ἦσαν, πενθοῦν-  
 τεC πένθος μέγα περὶ τῆς πλ[α]-

§ 11. νης τοῦ Ἰσραήλ. καὶ οὗτοι οὐκ ἦσ-  
 θιον εἰ μὴ βοτάνας τίλλου[τε]C  
 ἐκ τῶν ὀρέων καὶ . . . . .

. [.] . .] ἀν μετὰ Ἡσα[ίο]ν οἰκοῦν-  
 τεC. καὶ ἐπε[ὶ] ἦσαν ἐν τ[ο]ῖς ὄρε-  
 σιν καὶ ἐν τοῖς βουνοῖς [δ]ύ[ο] ἔτη

§ 12. ἡμερῶν (ἐπὶ) τοῦ εἶ[ν]αι αὐτοὺς [ἐν]  
 τοῖς ἐρήμ[ο]ιC καὶ . . . . .  
 . . . . .

## Col. III. Plate V.

ΤΟΚΜΙΧΑΙΑΝΥΙΟΝΕΜΜΑΔΑΤΟΝΠΡΟ  
 ΦΗΤΗΝ†

Θ

1st hand. ΕΝCΑΜΑΡΙΑ'ΩΝΟΜΑ>  
 ΗΝΒΕΛΙΧΕΙΑΡ'ΕΚΤΗC  
 CΥΓ'ΓΕΝΙΑC'CΕΔΕΚΙΟΥ  
 ΥΙΟΥΧΑΝΑΝΙΤΟΥΨΕΥ

ἐν Σαμαρίᾳ ᾧ (ᾧ)νομα  
 ἦν Βελιχειὰρ ἐκ τῆς  
 συγγενείας Σεδεκίου  
 υἱοῦ Χανανὶ τοῦ ψευ-



5 ΔΟΠΡΟΦΗΤΟΥ ὅσῃν  
ΚΑΤΟΙΚΩΝ ΕΝ ΒΗΘΑ  
ΝΙΑ΄ΚΑΙΣΕΔΕΚΙΑΣΥΙΘΟ  
ΧΑΝΑΝΙ ὅσῃν ΑΔΕΛ  
ΦΟΣΤΟΥ ΠΑΤΡΟΣ ΑΥ

ΔΕ  
10 ΤΟΥ ἑνταίχμεραις  
ΑΧΑΑΒ΄ ΒΑΣΙΛΕΩΣΤΟΥ  
ΙΣΡΑΗΛ΄ ΠΛΗΝ ΔΙΔΑΣ  
ΚΑΛΟΣ ΤΩΝ ΤΕΤΡΑ  
ΚΟΣΙΩΝ ΠΡΟΦΗΤΩΝ

15 ΤΗΣ ΒΑΑΛ΄ ΚΑΙ ΑΥΤΟ[.]  
ΕΡΑΠΙΣΕΝ ΚΑΙ ΥΒΡΙ  
ΣΕΝ ΚΑΙ ΑΥΤΟΣ ΔΕ ΥΒΡΙ

ΘΗΨΟ—ΑΧΑΑΒ΄ ΚΑΙ  
ΕΒΛΗ—ΘΗ ΜΙΧΑΙΑΣ

20 ΕΙΣ ΦΥΛΑΚΗΝ ΚΑΙ ΗΝ  
Μ[.] ΤΑ ΣΕΔΕΚΙΟΥ ΤΟΥ  
ΨΕΥΔΟΠΡΟΦΗΤΟΥ  
ΟΝΤΕΣ ΉΣΑΝ ΜΕΤΑ  
ΟΧΟΖΕΙΟΥ ΥΙΟΥ ΑΛΔ[.]

25 ΕΝ ΣΕΜΜΩΜΑ . . . [.]  
ΚΑΙ ΗΛΕΙΑΣ[.] . . . .  
ΤΗΣ ΕΚΘΕΣ[.] . . . .

Τ . [

. [

#### Col. IV. Plate VI.

]ΙΑΚΟΥΣΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ  
]ΜΕΤΑ ΟΧΟΖΕΙΦ Τ

ΚΑΙ ΤΗΝ ΣΑΜΑΡΙΑΝ  
ΚΑΙ ΑΥΤΟΣ ΕΠΡΟΦΗ  
ΤΕΥΕΝ ΠΕΡΙ ΟΧΟΖΕΙ  
ΟΥ ὅτι ἐν κλήνῃ ἀρ  
5 ΡΩΣΤΙΑΣ ΑΠΟΘΑΝΕΙ  
ΤΑΙ ΚΑΙ Η ΣΑΜΑΡΙΑ ΕΙΣ  
ΧΕΙΡΑΣ ΑΛΝΑΣΑΡ ΠΑ  
ΡΑΔΟΘΗΣΕΤΑΙ ΑΝΘΩΝ  
[Ν]ΕΦΟΝΕΥΕΝ ΤΟΥΣ  
10 ΠΡΟΦΗΤΑΣ ΤΟΥ ΘΥ

δοπροφήτου ὅς ἦν  
κατοικῶν ἐν Βηθα-  
νία. καὶ Σεδεκίας υἱὸς  
Χανανὶ ὅς ἦν ἀδελ-  
φὸς τοῦ πατρὸς αὐ-

τοῦ, ἐν δὲ ταῖς ἡμέραις  
Ἀχαάβ βασιλέως τοῦ  
Ἰσραὴλ ἦν διδάσ-  
καλος τῶν τετρα-  
κοσίων προφητῶν  
τοῦ Βαάλ, καὶ αὐτὸς [ς]  
ἐράπισεν καὶ ὕβρι-  
σεν τὸν Μιχαίαν υἱὸν Ἰεμμαδὰ τὸν προ-

§ 13. φήτην καὶ αὐτὸς δὲ ὕβρι-  
σεν τὸν Μιχαίαν υἱὸν Ἰεμμαδὰ τὸν προ-

θη ὑπὸ Ἀχαάβ καὶ  
ἐβλήθη {Μιχαίας}  
εἰς φυλακὴν. καὶ ἦν  
μ[ε]τὰ Σεδεκίου τοῦ  
ψευδοπροφήτου  
ὄντος ἦσαν μετὰ  
Ὁχοζείου υἱοῦ Ἀλδ[μ]  
ἐν Σεμμομα . . .

§ 14. καὶ Ἠλείας [ὁ προφή-  
της ἐκ Θεσ[β]ῶν . . .

καὶ τὴν Σαμαρίαν,  
καὶ αὐτὸς ἐπροφή-  
τευεν περὶ Ὁχοζεί-  
ου ὅτι ἐν κλήνῃ ἀρ-  
ρωστίας ἀποθανεῖ-  
ται καὶ ἡ Σαμαρία εἰς  
χεῖρας Ἀλνασάρ πα-  
ραδοθήσεται ἀνθ' ὧν  
ἐφόνευσεν τοὺς

§ 15. προφήτας τοῦ (θεοῦ). [κα]: ἀκούσαντες οἱ  
προφήται [οἱ] μετὰ Ὁχο-

IV. 8. N at end of line inserted later.

ΖΕΙΟΥΥΪΟΥΑΛΑΜ'ΚΑΙ  
 [.]ΔΙΔΑΣΚΑΛΟΣΑΥΤΩΝ'  
 ΙΑΛ'ΑΡΙΑΣΕΞΕΘΡΟΥΣ'ΙΣ  
 ΛΑΛ'ΚΑΙΑΥΤΟΧΗΝΟ>  
 15 ΒΕΧΕΙΡΑΔΕΛΦΟCΤΟΥ  
 ΣΕΔΕΚΙΟΥ'ΑΚΟΥCΑΝ  
 [.]ΕCΜΕΤΕΠΙCΑΝΤΟΝ  
 ΟΧΟΖΕΙΑΝΒΑCΙΛΕΑ  
 ΓΟΜΟΡΡΩΝ'ΚΑΙΕΦΟ  
 20 [.]ΕΥCΑΝΤΟΝΜΑΧΑΙ  
 [.]Ν'ΚΑΙΒΕΧΕΙΡΑΕΓΝΩ  
 [.]ΑΙΕΙΔΕΝΤΟΝΤΟ>  
 [.]ΟΝΤΟΥΗCΑΪΟΥ'  
 [.]...[.]ΝΠΡΟΦΗ>  
 25 [.]...[.]ΜΕΤΑΥ  
 [.]...[.]CΓΑΡΗΝΟΙ

ζείον υίου 'Αλάμ και  
 [ό] διδάσκαλος αὐτῶν  
 'Ιαλλαρίας ἐξ ὄρους 'Ισ-  
 § 16. ρα(ή)λ, και αὐτὸς ἦν {ό  
 Βεχειρ(α)} ἀδελφὸς τοῦ  
 Σεδεκίου, ἀκούσαν-  
 [τ]ες μετέπεισαν τὸν  
 'Οχοζείαν βασιλεα  
 Γομόρρων και ἐφό-  
 [ν]ευσαν τὸν Μιχαί-  
 Ch. III. § 1. [α]ν, και Βεχειρά ἔγνω  
 [κ]αὶ εἶδεν τὸν τό-  
 [π]ρον τοῦ 'Ησαίου  
 [και τῶ]ν προφη-  
 [τῶν τῶν] μετ' αὐ-  
 [τοῦ. οὗτο]ς γὰρ ἦν οἱ.

## Col. V. Plate VII.

I A

ΚΩΝΕΝΤΗΧΩΡΑΝ . [.  
 ΒΗΘΛΕΕΜ'ΚΑΙΕΚΟΛ'ΛΗ  
 ΘΗΤΩ—ΜΑΝΑΣ'CΗ'ΚΑΙ  
 ΑΥΤΟΧΗΝ'ΕΥΔΟΠΡΟ  
 ΕΡ  
 5 ΦΗΤΕΥΩΝΕΝΙΟΥCΑ  
 Η  
 ΗΛΑΜ'ΚΑΙΠΟΛ'ΛΟΙΞΙ  
 ΕΡΟΥCΑΛΗΜ'ΕΚΟΛ'ΛΗ  
 ΘΗCΑΝΠΡΟCΑΥΤΟΝ'  
 ΚΑΙΑΥΤΟCΔΕΗΝΑΠΟ  
 10 ΣΑΜΑΡΙΑC'ΚΑΙΕΓΕΝΕ  
 ΤΟΕΝΤΩΕΛΘΕΙΝΑΛ>  
 ΓΑCΑΡ'ΑCΣΥΡΙΩΝΒΑCΙ  
 ΛΕΑ'ΚΑΙΕΧΜΑΛΩΤΙ  
 CΑΙΤΗΝCΑΜΑΡΙΑΝ>  
 15 ΚΑΙΛΑΒΕΙΝΤΑCΕΝ>  
 Η  
 ΝΕΑΜΙCΥΦΥΛΑC'Ε>  
 ΝΕΧΜΑΛΩCΙΑ'ΚΑΙ  
 ΑΠΕΝΕΓ'ΚΑΙΑΥΤΟΥC  
 ΕΙCΟΡΗΜΗΔΩΝΚΑΙ

κῶν ἐν τῇ χώρᾳ  
 Βηθλεέμ, και ἐκολλή-  
 θη τῷ Μανασσῇ. και  
 αὐτὸς ἦν ψευδοπρο-

φητεύων ἐν 'Ιερουσα-

λήμ, και πολλοὶ ἐξ 'Ι-  
 ερουσαλήμ ἐκολλή-  
 θησαν πρὸς αὐτόν.  
 και αὐτὸς δὲ ἦν ἀπὸ

§ 2. Σαμαρίας· και ἐγένε-  
 το ἐν τῷ ἐλθεῖν 'Αλ-  
 νασάρ 'Ασσυρίων βασι-  
 λέα και αἰχμαλωτί-  
 σαι τὴν Σαμαρίαν  
 και λαβεῖν τὰς ἐν-

[νέ]α ἡμισυ φυλὰς ἐ-  
 ν αἰχμαλωσίᾳ και  
 ἀπενέγκαι αὐτοὺς  
 εἰς ὄρη Μήδων και

IV. 12. N at end of line inserted later.

15. I in ΒΕΧΕΙΡ inserted later.

20 ΠΟΤΑΜΩΝ'ΚΑΙΓΩ  
 ΖΑΝ'ΟΥΤΟΧΗΝΝΕ  
 ΩΤΕΡΟΣ'ΚΑΙΕΦΥΓΕΝ  
 ΚΑΙΗΛΘΕΝΕΙΣ[Ε]. . .  
 CAAHMHM[. .]AIC[. . . . .]  
 25 ΚΙΟΥΒΑΣ[. . . . .]  
 ΟΥΔΑ'ΚΑ[. . . . .]

ποταμούς {καὶ} Γω-  
 § 3. ζάν, οὗτος ἦν νε-  
 ώτερος, καὶ ἔφυγεν  
 καὶ ἦλθεν εἰς Ἱερου-  
 σαλήμ ἡμ[έρ]αις [Ἐζε-  
 κίου βασιλέως Ἰ-  
 ούδα. καὶ οὐκ ἐ-

## Col. VI. Plate VIII.

IB

ΠΑΤΕΙCΕΙCΣΑΜΑΡΙ>  
 ΑΝΕΝΟΔΩΤΟΥΠΑ>  
 ΤΡΟΣΑΥΤΟΥ'ΟΤΙΤΟ  
 ΕΖΕΚΙΑΝΕΦΟΒΕΙΤΟ'  
 5 ΚΑΙΕΥΡΕΘΗΕΝΤΩ>  
 ΧΡΟΝΩΕΖΕΚΙΟΥΛΑ  
 ΛΩΝΛΟΓΟΥCΑΝΟ  
 ΜΙΑCΕΝΙΕΡΟΥCΑΛΗΜ'  
 ΚΑΙΚΑΤΗΓΟΡΗΘΗΥ  
 10 ΠΟΤΩΝΠΑΙΔΩΝ>  
 ΕΖΕΚΙΟΥΚΑΙΕΦΥΓΕΝ  
 ΕΙCΤΗΝΧΩΡΑΝΒΗ  
 ΘΛΕΕΜ'ΚΑΙΕΠΕΙCΑΝ  
 ΚΑΙΚΑΤΗΓΟΡΗΣΕΝ>  
 15 ΜΕΛΧΕΙΡΑΤΟΥΗCΑΙ  
 ΟΥ'ΚΑΙΤΩΝΠΡΟΦΗ  
 ΤΩΝΛΕΓΩΝ'ΟΤΙΗCΑ  
 Ι'ΑCΚΑΙΟΙΠΡΟΦΗΤΑΙ  
 ΟΙΜΕΤΑΗCΑΙΟΥΠΡΟ  
 20 ΦΗΤΕΥΟΥCΙΝ'ΕΠΙΕ  
 ΡΟΥCΑΛΗΜ'ΚΑΙΕΠΙ>  
 [ . ]CΠΟΛΕΙCΙΟΥΔΑ'>  
 [ . ]ΙΒΕ[ . ]ΑΜΕΙΝ'ΟΤΙ  
 [ . ]ΡΕΥ[ . ]ΝΤΑΙΕΝΓΑΛ  
 25 [ . ]Ρ[ . . . . ]ΙΕΝΠΑΙΔΑΙC  
 [ . . . . . ]ΑΠΕΛΕΥCΗ

πάτει ἐν Σαμαρί-  
 α ἐν ὁδῷ τοῦ πα-  
 τρὸς αὐτοῦ, ὅτι τὸν  
 Ἐzekian ἐφοβέιτο.  
 § 4. καὶ εὗρέθη ἐν τῷ  
 χρόνῳ Ἐzekiou λα-  
 λῶν λόγους ἀνο-  
 μίας ἐν Ἱερουσαλήμ,  
 § 5. καὶ κατηγορήθη ὑ-  
 πὸ τῶν παίδων  
 Ἐzekiou καὶ ἔφυγεν  
 εἰς τὴν χώραν Βη-  
 θλεέμ. καὶ ἔπεισαν,  
 § 6. καὶ κατηγορήσεν  
 Μελχειρά τοῦ Ἡσαί-  
 ου καὶ τῶν προφη-  
 τῶν λέγων ὅτι Ἡσα-  
 ίας καὶ οἱ προφῆται  
 οἱ μετὰ Ἡσαίου προ-  
 φητεύουσιν ἐπὶ Ἱε-  
 ρουσαλήμ καὶ ἐπὶ  
 [τὰ]ς πόλεις Ἰούδα  
 [καὶ] Βε[νι]αμὲν ὅτι  
 [πο]ρεύ[σο]νται ἐν γαλε-  
 [άγ]ρ[αις καὶ] ἐν πέδαις,  
 [καὶ] σὺ, κ[ύρι]ε, ἀπελεύσῃ,

VI. 24. A of NTAI inserted later.



## Col. VII. Plate VIII.

IΓ

ΚΑΙΑΥΤΟΙΨΕΥΔΟ>  
 ΠΡΟΦΗΤΕΥΟΥCIN'  
 ΚΑΙΤΟΝΙCΡΑΗΛ'ΚΑΙ  
 ΤΟΝΙΟΥΔΑΝ'ΚΑΙΤΟΝ  
 5 ΒΕΝΙΑΜΕΙΝΑΥΤΟΙ>  
 ΜΕΙCΟΥCIN'ΚΑΙΟΛΟ  
 ΓΟCΑΥΤΩΝΚΑΚΟC  
 ΕΠΙΤΟΝΙΟΥΔΑΝ'>  
 ΚΑΙΤΟΝΙCΡΑΗΛ'ΚΑΙ>  
 10 ΑΥΤΟCΗCΑΪΑCΕΙΠΕ  
 ΑΥΤΟΙCΒΛΕΠΩΠΛΕ  
 ΟΝΜΩΨCΗΤΟΥΠΡΟ  
 ΦΗΤΟΥ'ΕΙΠΕΝΓΑΡ>  
 ΜΩΥCΗC'ΟΤΙΟΥΚΟ  
 15 ΨΕΤΑΙΑΝΘΡΩΠΟC  
 ΤΟΝΘΝΚΑΙΖΗCΕΤΑ[.]'  
 ΗCΑΪΑCΔΕΕΙΠΕΝΕΙ  
 ΔΟΝΤΟΝ[.]'ΥΚ[.]ΙΔΟΥ  
 ΖΩΒΑCΙ[.]ΕΥ[.] . . . ΝΩ  
 20 ΚΕΟΤΙΨΕΥΔΗ[.]C>  
 ΤΙΝΚΑΙΤΗΝΙ[.]ΡΟΥ  
 CΑΛΗΜ'CΟΔΟ[.]ΛΕ  
 ΚΑΛΕCΕΝ'Κ[.] . . . .  
 ΑΡΧΟΝΤΑ[.] . . . .  
 25 ΚΑΙΪCΡΑΗΛ[.] . . . .  
 ΜΟΡΡΑCΠΡ[.] . . . .  
 ΡΕΥCΕΝ[.]Α[.] . . . .

§ 7. καὶ αὐτοὶ ψευδο-  
 προφητεύουσιν  
 καὶ τὸν Ἰσραὴλ καὶ  
 τὸν Ἰούδαν καὶ τὸν  
 Βενιαμὲν αὐτοὶ  
 μισοῦσιν, καὶ ὁ λό-  
 γος αὐτῶν κακὸς  
 ἐπὶ τὸν Ἰούδαν  
 § 8. καὶ τὸν Ἰσραὴλ. καὶ  
 αὐτὸς Ἡσαίας εἶπεν  
 αὐτοῖς, βλέπω πλέ-  
 ον Μωυσῆ τοῦ προ-  
 § 9. φήτου. εἶπεν γὰρ  
 Μωυσῆς ὅτι οὐκ ὁ-  
 ψεται ἄνθρωπος  
 τὸν θ(εὸ)ν καὶ ζήσεται[ι],  
 Ἡσαίας δὲ εἶπεν ἐλ-  
 δον τὸν [θ(εὸ)ν] κ[α]ὶ ἰδοὺ  
 § 10. ζῶ. βασι[λ]εὺ [γί]νω(σ)-  
 κε ὅτι ψευδῆ[ς] ἐσ-  
 τιν. καὶ τὴν Ἰ[ε]ρου-  
 σαλὴμ Σόδο[μ]α ἐ-  
 κάλεσεν, κ[α]ὶ τοὺς  
 ἄρχοντα[ς] Ἰούδα  
 καὶ Ἰσραὴλ [λαὸν Γο-  
 μόρρας προσηγό-  
 ρευσεν. [κ]α[ὶ] πολλὰ

## Col. VIII. Plate VII.

IΔ

ΚΑΤΗΓΟΡΕΙΕΠΙΤΟΥ  
 ΜΑΝΑCCH'ΚΑΙΤΩΝ  
 ΠΡΟΦΗΤΩΝ'ΚΑΙΕ>  
 ΚΑΘΙCΕΝΒΕΛΙΑΡ'ΕΝ>  
 5 ΤΗΚΑΡ[.]ΙΑΤΟΥΜΑ>  
 ΝΑC'CHΚΑΙΕΝΤΗΚΑΡ  
 ΔΙΑΤΩΝΑΡΧΟΝΤΩ

κατηγορεῖ ἐπὶ τοῦ  
 Μανασσῆ (τοῦ Ἡσαίου) καὶ τῶν  
 § 11. προφητῶν. καὶ ἐ-  
 κάθισεν Βελιὰρ- ἐν  
 τῇ καρ[δ]ία τοῦ Μα-  
 νασσῆ καὶ ἐν τῇ καρ-  
 δία τῶν ἀρχόντων

VII. 5. 1 at the end of the line inserted later.

ἸΟΥΔΑΚΑΙΒΕΝΙΑΜΕΙ<sup>7</sup>  
 ΚΑΙΤΩΝΕΥΝΟΥΧΩ<sup>7</sup>  
 10 ΚΑΙΤΩΝΣΥΜΒΟΥ<sup>></sup>  
 ΛΩΝ<sup>7</sup>ΤΩΝΒΑΣΙΛΕ<sup>></sup>  
 ΩΝ<sup>7</sup>ΚΑΙΗΡΕCΑΝΑΥ  
 ΤΩΟΙΛΟΓΟΙΤΟΥΒΕΛ  
 ΧΙΡΑ<sup>7</sup>ΚΑΙΑΠΕCΤΕΙΛΕ<sup>—</sup>  
 15 ΚΑΙΕΚΡΑΤΗΣΕΝΤΟΝ  
 ΗCΑΙΑΝ<sup>7</sup>ΗΝΓΑΡΟΒΕ  
 ΛΙΑΡ<sup>7</sup>ΕΝΘΥΜΩΠΟΛ  
 ΛΩ[.]ΠΙΗCΑΙΑΝ<sup>7</sup>ΑΠΟ  
 ΤΗΣ[.] . .]CΕΩCΚΑΙΑΠΟ  
 20 ΤΟ[.] . .]ΓΜΑΤΟCΜΟΥ<sup>7</sup>  
 ΟΤΙ[.]ΔΙΓΜΑΤΙCΕΝ<sup>></sup>  
 ΤΟΝ[.]ΑΜΑΝ<sup>7</sup>ΑΚΑΙΟ<sup>></sup>  
 [.] . . .]ΥΤΟΥΕΦΑΝΕ  
 [.] . . .]ΕΞΕΛΕΥCΕΙC  
 25 [.] . . . .]ΠΗΤΟΥΕΚ  
 [.] . . . .]ΟΜΟΥΟΥΡΑ  
 [.] . . . .]ΜΕΤΑΜΟΡ

Ἰούδα καὶ Βενιαμείν  
 καὶ τῶν εὐνούχων  
 καὶ τῶν συμβού-  
 λων τοῦ βασιλέ-  
 § 12. ως, καὶ ἤρεσαν αὐ-  
 τῷ οἱ λόγοι τοῦ Βελ-  
 χιρά καὶ ἀπέστειλεν  
 καὶ ἐκράτησεν τὸν  
 § 13. Ἡσαΐαν. ἦν γὰρ ὁ Βε-  
 λιάρ ἐν θυμῷ πολ-  
 λῷ [ἐ]πὶ Ἡσαΐαν ἀπὸ  
 τῆς [ὀρά]σεως καὶ ἀπὸ  
 τοῦ δειγματοσμοῦ  
 ὅτι [ἐ]δειγμάτισεν  
 τὸν [Σ]αμαήλ, καὶ ὁ-  
 [τι δι' αὐτοῦ] ἐφανε-  
 [ρώθη ἡ] ἐξέλευσις  
 [τοῦ ἀγα]πητοῦ ἐκ  
 [τοῦ ἐβδ]όμου οὐρα-  
 [νοῦ καὶ ἡ] μεταμόρ-

## Col. IX. Plate VI.

I E

ΦΩCΗΑΥΤΟΝ<sup>7</sup>ΚΑΙΗ  
 ΚΑΤΑΒΑΣΙCΑΥΤΟΥ<sup>7</sup>ΚΑΙ  
 ΗΕΙΔΕΑἶΝΔΙΑΥΤΟΝ<sup>></sup>  
 ΜΕΤΑΜΟΡΦΩΘΗΝΑΙ<sup>7</sup>  
 5 ΕΝΕΙΔΕΙΑΝΘΡΩΠΟΥ<sup>></sup>  
 ΚΑΙΟΔΙΩΓΜΟCΟΝΔΙΩ  
 ΧΗCΕΤΑΙΚΑΙΑΙΚΟΛΑ  
 CΕΙCΑΪCΔΕΙΤΟΥCΥΙ<sup>></sup>  
 ΟΥCΤΟΥΪCΡΑΗ<sup>7</sup>ΑΥΤΟ<sup>—</sup>  
 10 ΚΟΛΑCΑΙ<sup>7</sup>ΚΑΙΗΤΩΝΔΩ  
 ΔΕΚΑΜΑΘΗΤΕΙΑ<sup>7</sup>ΚΑΙ  
 ΩCΔΕΙΑΥΤΟΝΜΕΤΑ  
 ΑΝΔΡΩΝ<sup>></sup>ΚΑΚΟΠΟΙ  
 ΩΝCΤΑΥΡΩΘΗΝΑΙ<sup>7</sup>  
 15 ΚΑΙΟΤΙΕΝΜΝΗΜΕ[.]Ω  
 ΤΑΦΗCΕΤΑΙ<sup>7</sup>Κ[.]ΔΩ

φωσίς αὐτοῦ, καὶ ἡ  
 κατάβασις αὐτοῦ, καὶ  
 ἡ ἰδέα ἣν δεῖ αὐτὸν  
 μεταμορφωθῆναι  
 ἐν εἶδει ἀνθρώπου,  
 καὶ ὁ διωγμὸς ὃν διω-  
 χθήσεται, καὶ αἱ κολά-  
 σεις αἷς δεῖ τοὺς νι-  
 οὺς τοῦ Ἰσραὴλ αὐτὸν  
 κολάσαι, καὶ ἡ τῶν δώ-  
 δεκα μαθητεία, καὶ  
 ὡς δεῖ αὐτὸν μετὰ  
 ἀνδρῶν κακοποι-  
 ῶν σταυρωθῆναι,  
 καὶ ὅτι ἐν μνημε[ί]ῳ  
 § 14. ταφήσεται, κ[α]ὶ δώ-

IX. 6. ω of ΔΙΩΓΜΟC corr. from O.

14. P of CΤΑΥΡΩ inserted later.

ΔΕΚΑΟΙΜΕΤΑΤΟΥ>  
 ΨΠΑΥΤΟΥC[.]ΚΑΝΔΑ  
 ΛΕΙCΘΗCΟΝΤΑΙ'ΚΑ[.]>  
 20 ΗΤΗΡΗCΕΙCΤΩΝΤ[.]  
 ΡΗΤΩΝΤΟΥΜΝΗΜ[.]  
 ΝΙΟΥ'ΚΑΙΩCΗΚ[.] . . . .  
 CΕΙCΤΟΥΑΓ'ΓΕ[.] . . . .  
 ΕΚ'ΚΛΗCΙΑCΤΗ[.] . . . .  
 25 ΝΩΚ . .[.]ΜΕΙ[.] . . . .  
 ΤΡCΕΝΤΑΙCΕ[.] . . . .  
 [ . . ]Ε[ . . ]ΚΑ[ . . ] [ . . . . .

δεκα οἱ μετ' α(ὐ)τοῦ  
 ὑπ' αὐτοῦ σκανδα-  
 λισθήσονται, κα[ι]  
 ἡ τήρησις τῶν τ[η]-  
 ρητῶν τοῦ μνημο-  
 § 15. νείον, καὶ ὡς ἡ κ[ατάβα]-  
 σις τοῦ ἀγγέλου τῆς  
 ἐκκλησίας τῆς ἐν οὐρα-  
 νῷ . . . . με . . . . .  
 τος ἐν ταῖς ἐ[σχάταις  
 [ἡμ]ε[ραις], κα[ι] . . . . .

## Col. X. Plate V.

15

ΟΑΓ'ΓΕΛΟCΤΟΥΠΝC  
 ΤΟΥΑΓΙΟΥ'ΚΑΙΜΙΧΑ  
 ΗΛ'ΑΡΧΩΝΤΩΝΑΓ>  
 ΓΕΛΩΝΤ ΝΑΓΙΩΝ'  
 5 ΟΤΙΤΗΤΡΙΤΗΗΜΕ  
 ΡΑΑΥΤΟΥΑΝΟΙΞΟΥ>  
 CΙΝΤΟΜΝΗΜΟΝΙΟΝ  
 ΚΑΙΟΑΓΑΠΗΤΟCΚΑ  
 ΘΕΙCΑCΕΠΙΤΟΥCΩΜ>  
 10 ΟΥCΑΥΤΩΝΕΞΕΛΕΥ  
 CΕΤΑΙ'ΚΑΙΩΑΠΟCΤΕ  
 ΛΕΙΤΟΥCΜΑΘΗΤΑC  
 ΑΥΤΟΥ'ΚΑΙΜΑΘΗΤΕΥ  
 CΟΥCΙΝΤΑΝΤΑΤΑ>  
 15 ΕΘΝΗ'ΚΑΙΠΑCΑΝΓΛΩC  
 CΑΝΕΙCΤΗΝΑΝ[.]CΤΑ  
 CΕΙΝΤΟΥΑΓΑΠ[.]ΤΟΥ'  
 ΚΑΙΟΙ[.]ΕΙCΤΕΥCΑΝ  
 ΤΕCΤ[.]CΤΑΥΡΩΑΥ  
 20 ΤΟΥCΩΘCΟΝΤΑΙ'ΚΑΙ  
 ΕΝΤΗΑΝΑΒΑCΕΙΑΥ>  
 Ο  
 [.]ΟΥΕΙCΤΟΝΕΒΔΑΜC  
 [.]Υ[.]ΑΝΟΝ'ΟΘΕΝΚΑΙ  
 [ . . ]Ν'ΚΑΙΩCΠ[.]Α>

ὁ ἄγγελος τοῦ πν(εύματος)  
 § 16. τοῦ ἁγίου καὶ Μιχα-  
 ἡλ' ἀρχῶν τῶν ἀγ-  
 γέλων τῶν ἁγίων  
 ὅτι τῇ τρίτῃ ἡμέ-  
 ρῃ αὐτοῦ ἀνοίξου-  
 σιν τὸ μνημονεῖον,  
 § 17. καὶ ὁ ἀγαπητὸς κα-  
 θίσας ἐπὶ τοὺς ὤμ-  
 ονς αὐτῶν ἐξελεύ-  
 σεται, καὶ ὡς ἀποστε-  
 λεῖ τοὺς μαθητὰς  
 § 18. αὐτοῦ καὶ μαθητεύ-  
 σουσιν πάντα τὰ  
 ἔθνη καὶ πᾶσαν γλῶσ-  
 σαν εἰς τὴν αἰ[ά]στα-  
 σιν τοῦ ἀγαπ[η]τοῦ,  
 καὶ οἱ [π]ιστεύσαν-  
 τες τ[ῷ] σταυρῷ αὐ-  
 τοῦ σωθ(ή)σονται καὶ  
 ἐν τῇ ἀναβάσει αὐ-  
 [τ]οῦ εἰς τὸν ἑβδομον  
 [ο]ῦ[ρ]ανὸν ὅθεν καὶ  
 [ἡ]λθε[ν]. καὶ ὡς π[ο]λ-

X. 9. ω of ΩΜ corr. from Ο (?)

11. Α of ΑΠΟCΤΕ corr. from C.



25 [. . . .]ΑΙΠΟΛ'ΛΟΙ[.]ΩΝ  
[. . . .]ΥΟΝΤΩΝΕΙC  
[. . . .]ΕΝΤΩΑΓΙΩ[.] . .  
[. . . . .]ΙΝΚΑΙΩC

§ 19. [λοι, κ]αὶ πολλοὶ [τ]ῶν  
[πιστε]υόντων εἰς  
[αὐτὸν] ἐν τῷ ἁγίῳ π[ν(εύματ)ι]  
§ 20. [λαλήσουσ]ιν, καὶ ὥς

## Col. XI. Plate IV.

]ΦΗCΟΥCΙΝΟΙΜΑΘΗΤΑΙΔΥΟΥΤΗΝ  
προφητεῖ†

ΙΖ

ΠΟΛ'ΛΑCΗΜΕΙΑΚΑΙ>  
ΤΕΡΑΤΑΕ[.]ΤΑΙΕCΤΑΙΕΝ  
ΤΑΙCΗΜΕΡΑΙCΕΚΕΙΝΑΙC'  
ΚΑΙΕΝΤΩΕΓ'ΓΙΖΕΙΝ>

5 ΑΥΤ[.]ΝΑΝΤΩΝΩΔΕ

ΚΑΑΠΟCΤΟΛΩΝΔΥΟΥ  
ΚΑΙΤΗΝΠΙCΤ[.]Ε]ΙΝΚΑΙ>  
ΤΗΝΑΓΑΠΗΝΔΥΟΝ'  
ΚΑΙΤΗΝΑΓΝΙΑΝΔΥΟΝ'

10 ΚΑΙΕCΟΝΤΑΙΑΙΡΕCΕΙC>  
ΠΟΛ'ΛΑΙΕΝΤΩΕΝΓΙ>

ΖΕΙΝΔΥΟΝ'ΚΑΙΕCΟΝ>  
ΤΑΙΕΝΤΑΙCΗΜΕΡΑΙCΕ>  
ΚΕΙΝΑΙCΠΟΛ'ΛΟΙΘΕΛΟΝ

15 ΤΕCΑΡΧΕΙΝΚΑΙΚΕΝΟΙC  
CΟΦΙΑC'ΚΑΙΕCΩΝΤΑΙΠΟΛ  
ΛΟΙΠΡΕCΒΥΤΕΡΟΙΑΝΟ  
ΜΟΙΚΑ[.]ΠΟΙΜΕΝΑΙC  
ΑΔΙΚΟΙΕ[.]ΙΤΑΠΡΟΒΑΤΑ

20 ΑΥΤΩΝΔΙ[.]ΤΕ . . ΑΜ[.]  
ΝΑΔΙΑΤΟ'ΜΗΧΕΙΝ

Π[.] .]ΜΕΝΑCΑΓΝΟΥC  
ΚΑ[.] .]ΟΛΟΙ . . . . Ο[.]

Α . . [.] . Ν . . . [.] . [.] . [.] . [.]

25 ΕΝΔΥΜΑΤΩΝΔΙ[.] . .

[.]Ω[.]ΑΓΝΩ[.] . [.] . . .  
C[.]ΦΙΛΑ . . [.] . . . .  
[.] . . .]Α[.] . [

πολλὰ σημεῖα καὶ  
τέρατα ἔ[σ]ται ἐν  
ταῖς ἡμέραις ἐκείναις,  
§ 21. καὶ ἐν τῷ ἐγγίξειν

αὐτ[δ]ν [ἀ]φήσουσιν οἱ μαθηταὶ αὐτοῦ  
τὴν προφητείαν τῶν δώδε-

κα ἀποστόλων αὐτοῦ  
καὶ τὴν πίστιν καὶ  
τὴν ἀγάπην αὐτῶν  
καὶ τὴν ἀγνείαν αὐτῶν.

§ 22. καὶ ἔσονται αἱρέσεις  
πολλαὶ ἐν τῷ ἐγγί-

§ 23. ζειν αὐτόν, καὶ ἔσον-  
ται ἐν ταῖς ἡμέραις ἐ-  
κείναις πολλοὶ θέλον-  
τες ἄρχειν καὶ κενοὶ

§ 24. σοφίας. καὶ ἔσονται πολ-  
λοὶ πρεσβύτεροι ἄνο-  
μοι κα[ὶ] ποιμένες  
ἄδικοι ἔ[π]ι τὰ πρόβατα

αὐτῶν . . . . . μ[ε]-  
να διὰ τὸ μὴ ἔχειν  
π[οι]μέναν ἀγνοῦς.

§ 25. κα[ὶ] πολλοὶ . . . . .

ἐνδυμάτων . . . .  
[τ]ῶ[ν] ἀγνώ[ν] . . . . .  
.. φίλα . . . . .  
.. αἱ . . ἐν ἐκείνῳ

XI. ΙΖ at the top rewritten. There are some traces of ink after προφητεῖ†, probably a word erased.

## Col. XII. Plate III.

ΙΗ  
 ΤΩΧΡΟΝΩ'ΚΑΙΟΙΦΙ>  
 ΛΟΥΝΤΕCΤΗΝΔΟΞ[. .]  
 ΤΟΥΚΟCΜΟΥΤΟΥΤΟΥ  
 ΚΑΙΕCΟΝΤΑΙΚΑΤΑΛΑ  
 5 ΛΕΙΑΙΠΟΛ'ΑΙΓ'ΚΑΙΚΕ>  
 ΝΟΔΟΞΙΑΠΟΛ'ΑΗΝΕΝ  
 ΤΩΕΓ'ΓΙΖΕΙΝΤΟΝΚΝ'  
 ΚΑΙΑΝΑΧΩΡΗCΕΙΤΟ>  
 ΠΝΑΤΟΑΓΙΟΝΑΠΟ>  
 10 ΤΩΝΠΟΛ'ΑΩΝ'ΚΑΙΟΥ  
 ΚΕCΟΝΤΑΙΕΝΕΚΕΙΝΑΙC  
 ΤΑΙCΗΜΕΡΑΙCΠΡΟΦΗ  
 ΤΑΙΠΟΛ'ΑΟΓΛΑΟΥΝ  
 Ε  
 ΤΑΙCΙCΧΥΡΑ'ΗΙCΚΑΙΕΙ[.]  
 15 ΚΑΙΕΙCΕΝΤΟΠΟΙCΚΑΙ  
 ΤΟΠΟΙC'ΔΙΑΤΟΠΗΝΑ  
 ΤΗCΠΛΑΝΗCΚ[. . .]ΗC  
 ΠΟΡΝΙΑCΚΑΙΤΗCΚΕ  
 ΝΟΔΟΞΙΑCΚΑΙΤΗC  
 20 ΦΙΛΑΡΓΥΡ[.]Α[. . . . .]  
 ΚΑ . . . . Ο . . . . [ . . . . .]  
 [ . . . . . ] . . . . [ . . . ] . .  
 [ . . . . . ] . . . . [ . . . . .]  
 [ . . . . . ] . Ε . [ . . . . .]  
 2 or 3 lines lost.

τῷ χρόνῳ καὶ οἱ φι-  
 λούντες τὴν δόξ[αν]  
 τοῦ κόσμου τούτου.  
 § 26. καὶ ἔσονται καταλα-  
 λιαὶ πολλαὶ καὶ κε-  
 νοδοξία πολλή ἐν  
 τῷ ἐγγίξειν τὸν κ(ύριον),  
 καὶ ἀναχωρήσει τὸ  
 πν(εύμ)α τὸ ἅγιον ἀπὸ  
 § 27. τῶν πολλῶν. καὶ οὐ-  
 κ ἔσονται ἐν ἐκείναις  
 ταῖς ἡμέραις προφη-  
 ται πολλοὶ λαλοῦν-  
 τες ἰσχυρὰ ἢ εἰς καὶ εἰ[s]  
 καὶ εἰς ἐν τόποις καὶ  
 § 28. τόποις διὰ τὸ πν(εύμ)α  
 τῆς πλάνης κ[αὶ τ]ῆς  
 πορνείας καὶ τῆς κε-  
 νοδοξίας καὶ τῆς  
 φιλαργυρ[ί]α[s] . . .

Col. XIII. Plate IX<sup>1</sup>.

ΙΘ  
 [ . . . ]ΗΛΟCΓΑΡΕCΤΑΙ  
 Π[. . .]ΕΝΤΑΙCΕCΧΑ  
 ΤΑΙCΗΜΕΡΑΙC'ΕΚΑC>  
 ΤΟCΓΑΡΤΟΑΡΕCΤΟΝ  
 5 ΕΝΤΟΙCΟΦΘΑΛΜΟΙC  
 ΑΥΤΟΥΑΛΛΗCΕΙ'ΚΑΙ  
 ΕΞΑΦΗCΟΥCΙΝΤΑC>

§ 30. [ . . . ζ]ῆλος γὰρ ἔσται  
 π[ολύς] ἐν ταῖς ἐσχά-  
 ταις ἡμέραις, ἕκασ-  
 τος γὰρ τὸ ἀρεστὸν  
 ἐν τοῖς ὀφθαλμοῖς  
 § 31. αὐτοῦ λαλήσει. καὶ  
 ἐξαφήσουσιν τὰς

<sup>1</sup> Cols. XIII and XIV are made up from two fragments, of which the smaller, containing the beginnings of lines of col. XIII and the ends of lines of col. XIV, was obtained after the facsimile had been prepared.





## TRANSLATION.

[And Manassch turned aside his heart to serve Beliar; for the angel of lawlessness who Ch. ii. 4. ruleth this world is Beliar, whose name is Matambûchûs. And he delighted in Jerusalem] because of Manasseh, and made him strong in his apostasy and lawlessness, for it was spread abroad in Jerusalem. | And sorcery and magic increased and divination and auguration and 5 fornication and the persecution of the righteous at the hands of Manasseh and at the hands of Toubi the Canaanite and at the hands of Jonan of Nathoth and at the hands of Zadok the governor. | And the rest of the history, behold it is written in the books of the kings 6 of Judah and Israel.

[And when Isaiah, the son of Amoz, saw the lawlessness which was being committed 7 in Jerusalem and the worship of Satan] and his triumph he withdrew from Jerusalem and settled in Bethlehem of Judaea. | And there also there was much lawlessness, and with- 8 drawing from Bethlehem he settled on a mountain in a desert place; | and Micaiah the 9 prophet and the aged Ananias and Joel and Habakkuk and Isasouph his son and many of the faithful who believed that he had ascended into heaven withdrew and settled on the mountain, | being all clad with sackcloth, and they were all prophets and had nothing with 10 them, but were naked, lamenting with a great lamentation for the transgression of Israel. | And these ate nothing save wild herbs which they gathered on the mountains and [cooked], 11 living with Isaiah.

And when they had been on the mountains and hills two years of days, while they 12 were in the desert and [. . . there was a certain man] in Samaria named Belchira, of the family of Zedekiah, the son of Chenaanah, the false prophet, who was dwelling in Bethany. And Zedekiah, the son of Chenaanah, who was his father's brother,—and in the days of Ahab king of Israel he was the teacher of the four hundred prophets of Baal,—this man smote and reviled Micaiah the son of Imla; | and he (Micaiah) was reviled by Ahab and 13 was cast into prison. And he was with Zedekiah the false prophet; they were with Ahaziah the son of Ahab in Semmoma. . . . | And Elijah the prophet of Tishbon [of Gilead rebuked 14 Ahaziah] and Samaria, and he prophesied concerning Ahaziah that he should die on a bed of sickness, and that Samaria should be delivered into the hands of Shalmaneser, because he slew the prophets of God. | And when the prophets who were with Ahaziah the son of 15 Ahab and their teacher Jallerjas of Mount Israel heard it, | (now he was the brother of 16 Zedekiah), when they heard it they persuaded Ahaziah the king of Gomorrah and slew Micaiah.

And Belchira knew and saw the place of Isaiah and the prophets who were with him; Ch. iii. for he was dwelling in the region of Bethlehem; and joined himself to Manasseh. And he used to prophesy falsely in Jerusalem; and many from Jerusalem joined themselves to him. Now he himself was of Samaria; | and it came to pass, when Shalmaneser the king of the 2 Assyrians came and captured Samaria and took the nine and a half tribes into captivity and carried them away to the mountains of the Medes and the rivers of Gozan, | that he was 3

a young man; and he fled and came to Jerusalem in the days of Hezekiah king of Judah.  
Col. VI. And he walked not in the way of his father in Samaria, because he feared Hezekiah. | And <sup>4</sup> he was found in the time of Hezekiah speaking words of lawlessness in Jerusalem; | and <sup>5</sup> he was accused by the servants of Hezekiah, and fled to the region of Bethlehem. And they persuaded . . . | and Belchira accused Isaiah and the prophets, saying 'Isaiah and the <sup>6</sup> prophets with Isaiah prophesy against Jerusalem and against the cities of Judah and Benjamin that they shall go in fetters and chains and thou, my lord, shall depart; | and they prophesy <sup>7</sup> falsely and Israel and Judah and Benjamin they hate and their word is evil against Judah and Israel. | And Isaiah himself said unto them, I see more than Moses the prophet; | for <sup>8, 9</sup> Moses said, A man shall not see God and live, but Isaiah said, I have seen God and behold I live. | Know, O king, that he is a liar. And Jerusalem he called Sodom, and the <sup>10</sup> rulers of Judah and Israel he named people of Gomorrah.' And he brought many accusations before Manasseh (against Isaiah) and the prophets. | And Beliar abode in the heart of <sup>11</sup> Manasseh and in the heart of the rulers of Judah and Benjamin and of the eunuchs and of the king's councillors, | and the words of Belchira pleased him, and he sent and seized <sup>12</sup> Isaiah. | For Beliar was in great wrath against Isaiah on account of the vision and on <sup>13</sup> account of the revelation, because he revealed Samael, and because through him was manifested the coming forth of the Beloved from the Seventh Heaven, and His transformation, and His descent, and the form into which He must be transformed, even the likeness of man, and the persecution wherewith He shall be persecuted, and the punishments wherewith the children of Israel must punish Him, and the teaching of the twelve, and that He must be crucified with men who are evildoers, and that He shall be buried in a tomb, | and that the <sup>14</sup> twelve with Him shall be offended by Him, and the guarding of the guards of the tomb, | and that the descent of the angel of the church which is in heaven . . . in the last days, <sup>15</sup> and that [Gabriel] the angel of the Holy Spirit | and Michael the chief of the holy angels <sup>16</sup> on the third day shall open His tomb, | and the Beloved seated on their shoulders shall <sup>17</sup> come forth, and that He shall send out His disciples | and they shall teach all nations and <sup>18</sup> every tongue unto the resurrection of the Beloved, and those shall be saved who have believed on His cross and on His ascent into the Seventh Heaven whence He also came, | and <sup>19</sup> that many of them that believe on Him will speak through the Holy Spirit; | and that <sup>20</sup> there shall be many signs and wonders in those days, | and at His approach His disciples <sup>21</sup> shall forsake the prophecy of His twelve apostles and the faith and their love and their purity, | and there shall be many heresies at His approach, | and there shall be in those <sup>22, 23</sup> days many desirous of rule and devoid of wisdom, | and there shall be many wicked elders <sup>24</sup> and shepherds who oppress their sheep, which shall be [rent asunder] because they have not pure shepherds, | and many [shall change the honourable garments of the righteous for the <sup>25</sup> garments of the covetous, and there will be much respect of persons] at that time, and lovers of the glory of this world, | and there shall be many slanders and much vain glory <sup>26</sup> at the approach of the Lord, and the Holy Spirit shall depart from most men, | and there <sup>27</sup> shall not be in those days many prophets speaking steadfastly save one here and one there in divers places, | on account of the spirit of transgression and fornication and vainglory and <sup>28</sup> covetousness [which shall be in those who shall be called servants of that One and who receive that One. | And there shall be great hatred in the shepherds and elders towards <sup>29</sup>



Col. XIII. each other;] | for there shall be much envy in the last days, for every one will speak that<sup>30</sup> which is pleasing in his own eyes; | and they shall neglect the prophecies of the prophets<sup>31</sup> who were before me, and these my visions they will make void in order that they may speak the impulses of their own heart. | And now, Hezekiah, and Josab my son, these are the days of Ch. iv. the consummation of the world, | [and after it is consummated Beliar, a great angel, the<sup>2</sup> king of this world, will descend, who hath ruled it since it came into being, and he will  
Col. XIV. descend from his] firmament in the form of a man, a lawless king, the slayer of his mother, who himself, | even this king, shall persecute the plant which the twelve apostles of the<sup>3</sup> Beloved shall plant, and one of the twelve shall be delivered into his hands. | This ruler<sup>4</sup> shall come in the form of that king and all the powers of this world shall come . . . '

I. 2. ΝΑΜΟΥ might be read ΠΑΝΟΥ. The compound *καταδυναμοῦν* is not known, but the word in the Ethiopic version (as emended by Dillmann) belongs to the same root as the word which translates *δύναμις*.

3. ΑΠΟΤΑΞΕΙ: the Ethiopic has an active sense, 'in apostatizing.'

4. ΩC: the Ethiopic has the relative, which is more satisfactory.

9. Η ΠΟΡΝΙΑ: the Ethiopic adds 'and adultery.'

11. It is not possible to read ΧΕΙΡCΙ. For the corruption see note on III. 12. After Manasseh the Ethiopic adds 'and Belachira,' which is probably wrong, for Belchira or Bechira is introduced in § 12 as a person not previously mentioned. On the varying forms of his name see note on III. 2.

12-15. Whence the author obtained the names of 'Toubi (= 'Tobiah' Ethiop.) the Canaanite' and 'Jonan of Nathoth' is uncertain; neither of them occurs in the Septuagint. The Ethiopic calls the latter 'Johannes of Anathoth,' and the former 'Tobia the Canaanite.' If *Τουβί* is corrupt it is probably for *Τωβίτ*; the loss of the final *τ* would be easy since another *τ* follows. But it is hardly worth while to alter these proper names since it is uncertain who are meant. Nathoth = Anathoth, a town in Benjamin (Jos. xxi. 18, &c.).

15-18. The name and title of Zadok are corrupt in the Ethiopic, which is unintelligible at this point, but by a slight emendation can, according to Professor Charles, be brought into line with the Greek. The spelling ΣΑΔΔΟΥΚ is not found in the LXX, where the normal form is Σαδώκ.

23-26. This passage is mutilated beyond the reach of restoration. A paraphrase of it is, however, given in the late Greek recension of the *Ascension* (see p. 1): διὰ τὸ μὴ ὑποφέρειν αὐτὸν (sc. Isaiah) ἑρᾶν τὴν γυναικὴν ἀνομίαν ἐν αὐτῇ καὶ ἀσωτίαν καὶ τὴν προσκύνησιν καὶ λατρείαν τοῦ Σατανᾶ.

II. 1. For *πομπήν* the Ethiopic translator seems to have had before him some word like *ἀσωτίαν*; cf. previous note.

4-5. [ΚΑΙ] . . . ΔΕ: the writer uses this collocation in V. 9.

9-13. The identity of the persons mentioned here, as in I. 12-15, is uncertain. Possibly the writer meant by Micaiah, Joel, and Habakkuk to allude to the minor prophets of these names, in which case his chronology appears to have been weak. 'Ισασοῦφ is called in the Ethiopic Josab; cf. XIII. 15, where the Greek has 'Ιασούβ. If 'Ιασούβ is to be read in place of 'Ισασοῦφ, αὐτοῦ means Isaiah; cf. Is. vii. 3 and *Ascension* IV. 1. But if 'Ισασοῦφ is retained, then αὐτοῦ would naturally refer to Ἀμβρακίου. The reading of the Ethiopic is probably correct.

14-15. ΤΩΝ ΠΙCΤΩΝ ΤΩΝ ΠΙCΤΩΝ ΟΝΤΩΝ ΕΙC: the reading of the text might perhaps be defended, for the writer is fond of repetitions; cf. XII. 14-16 εἰς καὶ εἰς καὶ εἰς ἐν τόποις καὶ τόποις, and X. 24-25 πολλοὶ καὶ πολλοί. But more probably *πιστῶν ὄντων* is merely a mistake for *πιστευόντων*; cf. X. 26.

16. ΑΝΑΒΗΝΑΙ: the subject understood is Isaiah. The Ethiopic has more vaguely 'the ascension into heaven.'

26. After ΚΑΙ a participle and its object are required meaning 'having cooked them' (so the Ethiopic). In the next line *οἰκοῦντες*, if right, appears to correspond to the Ethiopic word meaning 'lived upon' (the herbs). While the Greek has 'with Isaiah' simply, the Ethiopic adds 'the prophet.'

28-30. The arrangement of this sentence is slightly different in the Ethiopic, which has, 'And they spent two years of days on the mountains and hills. And afterwards while they were in the desert . . .'



30. A preposition must be inserted to govern τοῦ εἶναι.

31-32. ἀνθρώπος τις ἦν is necessary; but we cannot make anything out of the very slight vestiges. Possibly τοῖς ὄρεσιν followed καί, which seems otherwise superfluous. It is, however, doubtful whether there is room for τοῖς ὄρεσιν ἦν κτλ., since line 32 seems to be much shorter than those preceding.

III. 2. ΒΕΛΧΕΙΑΡ: there is much uncertainty respecting the spelling of the name of this person, who is mentioned frequently in the *Ascension* but nowhere else. The Greek version calls him Βελιχεῖαρ, Βελχέρ (IV. 15), Βελχεῖρά (IV. 21), Μελχεῖρά (VI. 15), Βελχίρά (VIII. 13); the Ethiopic Balchirā, or Ibchirā, and in ch. v. 5-8 confuses Balchirā with Malchira, the wicked angel; in the Vatican Latin fragment he is called Bechira. Between these variations it is impossible to decide definitely, but Belchira seems on the whole preferable.

3. ΣΕΔΕΚΙΟΥ: for Zedekiah the son of Chenaanah, the opponent of Micaiah, cf. 7 below and IV. 14-16, where he is called first the uncle and then the brother of Belchira (but see note on IV. 14), and 1 Kings xxii. 11, 24.

6. ΒΗΘΑΝΙΑ: 'Bethlehem,' Ethiopic.

7. The Ethiopic translator has Hezekiah for Zedekiah by mistake. A similar confusion concerning him is found in the *Chron. Pasch.* which also mentions the 400 prophets; cf. p. 98 B with 96 C.

8. ΧΑΝΑΝΙ: in the LXX Χαναάν or Χαναά.

10. The δέ which makes lines 10-15 a parenthesis is reproduced by the Ethiopic translator according to the reading of the best MS. Dillmann, however, omits it. It is possible that the text which our scribe was copying omitted ΔΕ, and that he inserted it from another MS. as a variant; but the other cases of letters supplied over the line are merely corrections of mistakes.

12. ΙΣΡΑΗΛ ΠΛΗΝ: ΠΛ seems to have arisen from a dittography of ΗΛ; cf. I. 11, where ΕΝΧΕΙΡΙΜΑΝΑCCH has been corrupted into ΕΝΧΕΙΡΗΜΑΜΑΝΑCCH.

15. By a curious error Baal is made a feminine god.

17. The critical sign following CEN indicates that the omitted passage supplied in the top margin was to be inserted at this point; cf. IV. 10, XI. 5. The sign is very similar to that found with the same meaning in much earlier papyri, e.g. the *Oxyrhynchus Homer* (*Oxyrhynchus Papyri*, Part II, p. 101, line 83), but the two parts of it are in this papyrus not always joined.

ΙΕΜΜΑΔΑ: similarly Amādā in the Ethiopic. The Δ is a corruption of Λ. In the Greek MSS. of the LXX the forms Ιεμαα, Ιεμιλα and Ιεμλα are found.

ΑΥΤΟC ΔΕ κτλ.: this digression concerning Zedekiah and Micaiah (§§ 13-16) constitutes one of the most difficult parts of the *Ascension*. The Ethiopic translation is unintelligible and in several places corrupt, and it is hard to obtain a connected sense from the Greek without alterations. As lines 17-20 stand, αὐτός ought to mean Zedekiah; then the natural sense of the passage 15-23 would be:—Zedekiah reviled Micaiah and was himself reviled by Ahab (and imprisoned). Micaiah was also imprisoned; consequently 'he was with Zedekiah.' But to this interpretation there are overwhelming objections. (1) In 1 Kings xxii. nothing is said about Zedekiah being reviled by Ahab, while on the other hand Micaiah was rebuked by the king. (2) The obscure sentence ἦσαν μετὰ Ὁχοζείων υἱοῦ Ἀλάμ ἐν Σεμωμα . . . is clearly exegetical of the preceding one, as is indicated by the absence of a connecting particle before ἦσαν; and if, as seems inevitable, Ahaziah the son of Ahab is meant, neither ἦν μετὰ in 20 nor ἦσαν μετὰ in 23 can imply 'being together' in prison. To obtain any satisfactory sense it is necessary to suppose that Micaiah is the subject of ὑβρίσθη as well as of ἐβλήθη, and that the events referred to in καὶ ἦν μετὰ Σεδεκίου took place some time after the imprisonment of Micaiah. The simplest change is to omit Μιχαῖας in line 19, as is done by one of the three Ethiopic MSS.; αὐτός by itself can refer to Micaiah just as well as to Zedekiah. The general connexion of 15-25 will then be—'Zedekiah reviled Micaiah. Micaiah was also reviled by Ahab and imprisoned. Some time afterwards Micaiah was again with Zedekiah; this took place in the time of Ahaziah son of Ahab.'

18, 19. The explanation of the horizontal strokes after ΥΠΟ and ΕΒΑΗ in the middle of the line (cf. V. 3) is probably that in the MS. from which the scribe was copying ΥΠΟ and ΕΒΑΗ came at the ends of short lines, and had, as often happens, a stroke following them in order to fill up the blank space, and the scribe followed his archetype with more fidelity than intelligence. Cf. IX. 13, where he similarly inserts the wedge-shaped sign in the middle of a line.

24, 25. The mutilation of this passage, one of the obscurest of the *Ascension*, is much to be deplored.

The Ethiopic has 'they were with Ochozias (i.e. Ahaziah) the son of Alamêrêm balala'aw.' The second word has been supposed to be a corruption of βασιλεύς, but this hypothesis gains no support from the Greek. The equally meaningless Alamêrêm confirms the doubtful reading ΑΛΑΜ at the end of line 24, but affords no clue to the meaning of line 25. The first question which arises concerns the identity of 'Ochozias (Ahaziah) the son of Alam,' as he is called here and in IV. 11. The Ochozias of IV. 3 and 18 is undoubtedly Ahaziah the son of Ahab; and since the same person seems to be meant in all four cases, it is necessary to suppose that 'Αλάμ is a corruption of 'Αχάβ. The objection that 'Αχάβ is correctly spelled in III. 11 is counterbalanced by the fact that in IV. 11 the Ethiopic and Latin versions have 'Ochozias the son of Ahab.' Σεμμουα . . . in line 25 must be a place-name. Samaria naturally suggests itself, but this corruption would be much more difficult to explain than that of 'Αχάβ into 'Αλάμ.

26-IV. 1. The Ethiopic has, 'And Elijah the prophet of Têbôn (i.e. Tishbon) of Gilead rebuked Ahaziah and Samaria.' Possibly in 27-28 we should read ΤΗC||Γ[ΑΑΑΑΔ, but the first letter of 28 is much more like Τ.

IV. 2. ΕΠΡΟΦΗΤΕΥΕΝ: here and in line 9 ΕΦΟΝΕΥΕΝ the Greek has the imperfect where the perfect is found in the Ethiopic. For the prophecy of Elijah see 2 Kings i. 1-6.

4. ΕΝ ΚΛΕΙΝΗ ΑΡΩΩCΤΙΑC: the Ethiopic translates, 'on *his* bed of sickness,' instead of 'on a bed of sickness.'

7. ΑΑΝΑCΑΡ: cf. V. 11, 'Αλγασάρ; the LXX form is Σαλαμανασάρ or 'Ενεμεσάρ(ος). The Ethiopic has Lebanaser.

8, 9. The scribe first made an unusual division, Ω|Ν, and then corrected it. He is, however, not always so careful; cf. note on X. 9.

10. For the critical sign after ΘΥ indicating the insertion of an omitted passage, cf. note on III. 17.

For Ochozias the son of Alam, i.e. Ahaziah the son of Ahab, see note on III. 24. The Ethiopic version and the first Vatican fragment, which contains ch. II. § 14 to III. § 13 in Latin, have 'the false prophets who were with Ochozias.'

13. Nothing is known about Jâlerjâs (so the Ethiopic). The Latin fragment calls him Gamarias. The word following ΟΡΟΥC is corrupt. The Ethiopic has Joel, which is unintelligible; the Vatican fragment Efrem (i.e. Ephraim). The first letter of line 14 can only be Α or Λ, and since IC|ΑΑΑ would be an incorrect division, we prefer ICΑΑΑ which is probably, as Professor Charles suggests, a corruption of ICΡΑΗΑ.

14-16. Cf. III. 7, where Zedekiah is called Belchira's uncle. The Ethiopic agrees with the Greek in mentioning Belchira (Ibchîrâ) here. The Vatican fragment has *et ipse* (sc. Jalerjas) *fuit frater Sedeciae*. It is probable that the name Belchira here is a gloss which has crept into the text, and that the Latin preserves the right reading. If αὐτός refers to Jâlerjâs the parenthesis is perfectly intelligible in this place, whereas there is no point in the reference to Belchira's relationship to Zedekiah, to say nothing of the inconsistency with III. 7.

19. ΓΟΜΟΡΡΩΝ: so the Vatican fragment. The Ethiopic has 'Aguaron,' which is no doubt a corruption of Γομόρρων. That the king of Israel should be called the king of Gomorrah is probably due to the influence of ch. III. § 10 (cf. Isa. i. 10), where Isaiah is accused by Belchira of having called Jerusalem Sodom, and the rulers of Judah and Israel the people of Gomorrah. Γόμορρα is here declined as a plural word; in VII. 25, however, the usual genitive [Γο]μόρρας occurs.

21. The stop after [.]Ν is not quite certain, but was probably there, as is required by the sense. Cf. the Vatican fragment, which rightly begins a new sentence with *et cognovit Bechira*, while the Ethiopic by omitting 'slew' and connecting Belchira with the preceding sentence reduces the passage to nonsense.

V. 1. The letter following ΧΩΡΑ may be Β, Γ, Μ, Ν, Π. Possibly the scribe wrote ΒΗΘ at the end of the line and repeated it at the beginning of the next.

3. On the occurrence of the horizontal stroke after ΤΩ, cf. note on III. 18.

6. Probably the superfluous letter at the beginning of the line was crossed out, but the vestiges are not even enough to make it certain what the letter was.

9. ΚΑΙ ΑΥΤΟC: the Ethiopic connects this with the preceding sentence, 'they were confederate with him, and he was from Samaria.' A different punctuation is implied by the Greek text, in which this sentence is to be connected with what follows rather than with what precedes. The Latin fragment agrees with the Ethiopic.



11, 12. ΑΛΓΑΡΑΡ: cf. note on IV. 7. The Γ was first omitted by the scribe, like the C at the beginning of lines 14, 24; cf. VII. 16. The Ethiopic here calls him Alagarzagar.

15, 16. ΕΝΝΕΑ ΗΜΙCΥ ΦΥΛΑC: so the Latin. The Ethiopic omits the 'half.'

19. ΟΡΗ ΜΗΔΩΝ: so the Latin *in montem Medorum*. Cf. 2 Kings xvii. 6 κατόκισεν αὐτοὺς ἐν Ἀλάε καὶ ἐν Ἀβώρ, ποταμοῖς Γωζάρ, καὶ Ὀρή Μήδων, and xviii. 11. The Ethiopic translator has 'the provinces of the Medes and the rivers of Tazon (Gozan).' As Prof. Charles suggests, either his MS. read ὄρια, a corruption of ὄρη, or he was following the Massoretic text, which has 'regions' instead of the LXX 'mountains.'

26-VI. 4. The Ethiopic has, 'And he walked not in the way of his father the Samaritan'; the Latin, *non ambulabat in via Samariae patris sui*. The Greek is obviously wrong as it stands; but by altering ΕΠΑΤΕΙC to ΕΠΑΤΕΙ and ΕΙCΑΜΑΡΙΑΝ to ΕΝΑΜΑΡΙΑ it can be brought nearer to the Ethiopic which alone preserves the correct reading.

VI. 13. ΕΠΕΙCΑΝ: the Ethiopic translator seems to have had the singular verb before him; the Latin fragment omits it. A line has probably dropped out of the Greek at an early period. Cf. IV. 17-19 μετέπεισαν τὸν Ὁχοζέλαν βασιλέα Γομόρρων, from which it might be conjectured that the object of ἐπεισαν was King Manasseh, and the subject Belchira. But since the accusation against Isaiah comes afterwards, this anticipates subsequent events too much. It is more likely that the subject of ἐπεισαν is the false prophets, and the 'many from Jerusalem' mentioned in V. 6, 7, while Belchira is the object.

16. The Ethiopic and Latin versions have 'the prophets *who were with him*.'

17-VII. 9. The Greek in this section diverges considerably from the Ethiopic, which is supported by the Latin. In the earlier part the Ethiopic and Latin are the fuller and more accurate, but in the later part the Greek text preserves a sentence which has dropped out of the other two versions. In the Ethiopic the whole passage runs, (6) 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they will be laid waste, and (against) Benjamin also that it will go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks and iron chains; (7) but they prophesy falsely against Israel and Judah. (8) And Isaiah himself hath said,' &c. The Latin has '... *profetabant in Hierusalem et in civitates Judeae quoniam deserentur et in filios Judeae et Benjamin quoniam captivi ducentur et in te domine rex quoniam galeagra et per ferrum deduceris*. The Greek should be rewritten προφητεύουσιν ἐπὶ Ἱερουσαλὴμ καὶ ἐπὶ τὰς πόλεις Ἰούδα ὅτι ἐρημωθήσονται καὶ ἐπὶ τοὺς υἱοὺς Ἰούδα καὶ Βενιαμὴν ὅτι πορεύσονται εἰς αἰχμαλωσίαν καὶ ὅτι σύ, κύριε βασιλεῦ, ἐν γαλεάγρας καὶ ἐν πέδας δέσμιος ἀπελεύσῃ.

On the other hand, in § 7 the words καὶ τὸν Ἰσραὴλ το λόγος αὐτῶν κακός are omitted in the Ethiopic, the translator (or more probably the scribe of the MS. before him) going from τὸν Ἰσραὴλ καὶ τὸν Ἰούδαν in VII. 3-4 to τὸν Ἰούδαν καὶ τὸν Ἰσραὴλ in 8-9. The Latin has the same omission, and in other respects agrees with the Ethiopic, except that it inserts 'and against Jerusalem' at the end of § 7. With the accusation of Belchira here cf. Isaiah i. 10, 'Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.'

24. ΓΑΛΙ[ΑΓ]Ρ[ΑΙC: cf. 2 Chron. xxxiii. 11. The Vatican fragment preserves the Greek word latinized.

VII. 9. ΚΑΙ ΑΥΤΟC ΗCΑΙΑC κτλ.: this charge against Isaiah is referred to by Origen (*Hom. in Esaiam* I). Cf. Isaiah vi. 1.

11. ΑΥΤΟΙC: the Ethiopic and Latin omit 'to them.'

16. Τ at the beginning of the line was first omitted; cf. V. 12, note.

20. ΨΕΥΔΗ[C] ΕCΤΙΝ: so the Latin. The Ethiopic has 'that they are false prophets.'

24, 25. [ΙΟΥΔΑ] ΚΑΙ ΙCΡΑΗΛ: the Ethiopic has 'of Judah and Jerusalem'; the Latin has *eius* (*sc. Hierusalem*) *et Judaeae et Hierusalem* (*sic*).

VIII. 1, 2. The Ethiopic and Latin have 'brought many accusations against Isaiah and the prophets before Manasseh.' Possibly Ἡσαίου is the word lost in VII. 27, but more probably τοῦ Ἡσαίου has dropped out after Μανασσῇ owing to confusion with τοῦ in line 1. For the writer's construction after κατηγορεῖν cf. VI. 14-17.

11. ΤΩΝ ΒΑCΙΛΕΩΝ: the plural is clearly a slip for the singular, and due to the plurals preceding. The Ethiopic and Latin have the singular.

12. ΚΑΙ ΗΠΕCΑΝ: so the Latin *et placuerunt*. The Ethiopic has 'pleased him exceedingly.'



15. ΕΚΠΑΘCEN: similarly the Ethiopic has the singular verb; the Latin has the plural *adprehenderunt*.

16. ΗΝ ΓΑΡ ΚΤΛ.: at this point begins the Christian section of the first part of the Ascension, which continues to ch. v. § 1, and gives a summary of Isaiah's vision, a subject which is treated at greater length in the second part.

20. The Greek scribe has confused δείγματος and δειγματισμοῦ. The 'revealing' of Sammael, chief of the wicked angels, is described in the second part of the Ascension dealing with the vision (ch. vii. §§ 9-12). On his way to heaven Isaiah finds Sammael in the firmament above the earth.

21. ΟΤΙ: the Latin translator seems to have omitted ἀπὸ τῆς δράσεως καὶ ἀπὸ τοῦ δειγματισμοῦ.

26. The seven heavens are described in detail in the second part of the Ascension.

IX. 11. ΜΑΘΗΤΕΙΑ: this is better than the reading of the Ethiopic, 'the coming of the twelve disciples and the teaching.' It is noticeable that neither here nor in the adscript at the top of XI. is διδασχὴ the word used for the teaching of the apostles. Cf. introd. p. 2.

11-14. The Ethiopic has 'and that before the Sabbath He should be crucified upon the tree and should be crucified together with wicked men.' The omission in the Greek of the words italicized is perhaps due to the recurrence of στανρωθῆναι, but it is quite possible that they are an interpolation.

13. On the insertion of the wedge-shaped sign in the middle of the line see note on III. 18.

19-21. ΚΑ[Ι] Η ΤΗΡΗCΕΙC ΤΩΝ Τ[Η]ΡΗΤΩΝ: this is better than the Ethiopic readings 'those watchers also were watching' or 'the watchers also watching.'

22-27. The Greek in this section diverges somewhat from the Ethiopic, and, owing to the lacunae, a complete restoration is impossible. The Ethiopic has 'and the descent of the angel of the Christian Church which is in the heavens, whom He (or 'who') will summon in the last days.' The Greek, however, by inserting the conjunction ὥς before ἡ κατάβασις, indicates that a verb followed, which is perhaps the mutilated word in 25. 'Christian' is omitted, no doubt rightly, in the Greek, which unfortunately is not sufficiently well preserved to show the construction in line 25. -τος in 26 is probably the termination of a participle such as καλοῦντος.

27. If ΚΑ[Ι] is correct, the word lost at the end of the line must belong to the succeeding, not to the preceding, sentence. The Ethiopic has simply 'and the angel of the Holy Spirit.' Most probably the word lost is Γαβριήλ, corresponding to Μιχαήλ in X. 2. The phrase ἄγγελος τοῦ πνεύματος ἁγίου is remarkable, but it would suit Gabriel; Gabriel is associated with Michael in early Christian representations of our Lord, and Michael and Gabriel come for the soul of the Virgin Mary in *Transitus Mariae*, B. 8. Cf. note on X. 10.

X. 6. ΑΝΟΙΞΟΥCΙΝ: the subject is the two angels. The Ethiopic has the singular of the verb, Michael being the subject.

9. ΩΜΟΥC must be the word intended, and seems to have been actually written, though the scribe did not at first write ΩΜ and the division ΩΜ|ΟΥC is incorrect.

10. ΑΥΤΩΝ: i.e. the two angels. One of the Ethiopic MSS. has 'of the Seraphim,' but the other two agree with the Greek, which is right. Cf. the *Gospel of Peter*, §§ 39, 40 (ed. Harnack), in which our Lord comes forth from the tomb supported by two angels, a tradition which is found here in a more detailed form, and Luke xxiv. 4, John xx. 12, where two angels are said to have appeared after the Resurrection. In Matt. xxviii. 2 only one angel is mentioned.

12, 13. ΤΟΥC ΜΑΘΗΤΑC ΑΥΤΟΥ: the Ethiopic has 'His twelve disciples.'

21. ΕΝ ΤΗ ΑΝΑΒΑCΕΙ is to be constructed with πιστεύσαντες rather than with μαθητεύσουσιν. The order is in neither case very satisfactory, and it is possible that the original reading was Η ΑΝΑΒΑCΙC, which was altered to ἐν τῇ ἀναβάσει owing to its distance from another nominative. One Ethiopic MS. omits 'on.'

24, 25. Π[Ο]ΛΛΟΙ Κ[Α]Ι ΠΟΛΛΟΙ: cf. the similar repetitions in XII. 14-16, εἰς καὶ εἰς καὶ εἰς ἐν τόποις καὶ τόποις.

28. [ΑΑΗCΟΥC]ΙΝ is really doubtful, (1) because the letters must have been unusually cramped if they were got into the lacuna; (2) because the order of words in 26-8 suggests that ἐν τῷ ἁγίῳ π[ι]ν[ε]ύματι is to be taken with πιστευόντων instead of the succeeding verb. The Ethiopic, however, has 'will speak in the Holy Spirit.'

XI. 2. The dots over the second ΕΤΑΙ signify that it was to be erased. An unusual feature in them is that the first and last are shaped like small breathings.

4. ΚΑΙ: the Ethiopic has 'and afterwards.'

5. The critical sign after ΑΥΤ[Ο]Ν signifies that the omitted passage, supplied at the top, is to be inserted at this point; cf. note on III. 17.

ΠΡΟΦΗΤΕΙΑΝ: 'teaching' in the Ethiopic; cf. note on IX. 11.

6. The Ethiopic omits αὐτοῦ, but has 'their faith' in 7.

10. ΑΙΡΕΣΕΙΣ: the force of this is hardly rendered by the Ethiopic, which has 'contention.'

11. ΕΝΓΙΖΕΙΝ: the Ethiopic doubles this expression unnecessarily; cf. XII. 4.

15. ΑΡΧΕΙΝ ΚΑΙ: the Ethiopic has 'although devoid of wisdom.'

18-22. This passage is corrupt in the Ethiopic, though by the change of a single letter the reading of one MS. can be made to agree with the Greek. In line 20 the mutilated word is a participle like διαρπαγνόμενα.

23-28. The vestiges of these lines are too slight to admit of restoration. So far as can be judged, the Ethiopic translation agrees with the Greek.

26. The first doubtful ω here, the first five letters of line 27, and the remains of line 28 are on a separate fragment which seems to fit here. The writing on the other side of it has entirely vanished. If ΦΙΛΑ in 27 is part of φιλάργυρος, either there has been an omission in the next clause, which should be 'and there will be much respect of persons' (see translation, supplied from the Ethiopic), or else another line is lost after line 28.

XII. 4. ΚΑΤΑΛΛΑΛΕΙΑΙ ΠΟΛΛΑΙ: the Ethiopic has 'slander and slanderers,' an unnecessary dittography like that in XI. 11.

13. ΠΟΛΛΟΙ ΛΑΛΟΥΝΤΕΣ: the Ethiopic inserts 'nor' between 'many prophets' and '(those) who will speak.'

14. For this curious repetition, 'except one and one and one in places and places,' cf. X. 24 πολλοὶ καὶ πολλοί. The expression seems to be based on a Semitic phrase, but it is noteworthy that it occurs in the section of the *Ascension* which is generally considered the latest in point of date. The Ethiopic does not translate it literally, but gives the sense, 'one here and there in divers places.'

XIII. 9. ΕΜΟΥ: the account of Isaiah's vision, which began in VIII. 16, has by this time lost the semblance of indirect construction which was kept up till the end of Col. X. Isaiah now speaks in the first person; cf. lines 14, 15, where he addresses Hezekiah and Josab.

11. ΤΑΥΤΑ: this is better than the reading of the Ethiopic, 'which.'

16-18. The Ethiopic is corrupt at this point.

XIV. 1. ΤΟC: i.e. στερεώμα]τος.

5. The 'wicked king, slayer of his mother,' is of course the Emperor Nero.

7. ΦΥΤΕΥΟΥCΙΝ: 'will have planted,' in the Ethiopic.

10. The reference is probably to the martyrdom of St. Peter.

13. The Ethiopic has 'this angel Berial,' which is probably a gloss on ἄρχων.

## II. CHRISTIAN HYMN.

PLATE II (26.4 × 31.3 cm.).

IN this papyrus is preserved a very interesting example of early Christian Hymnology. Unfortunately it has suffered a good deal by mutilation, apparently to a large extent due to the carelessness of its Arab discoverers. The task of reconstruction is, however, assisted by two important factors. One of these is the metrical system. The piece consists of twenty-five lines, each (with the exception of the last) consisting of three parts, which are metrically equivalent and are marked off in the original by double dots. The second aid to reconstruction consists in the fact that the first twenty-four lines represent the twenty-four letters of the alphabet, and that each of the three parts of a line begins with the same letter. Thus the three parts of line 1 each begin with A, those of line 2 with B, and so on. The hymn is in fact an elaborate metrical acrostic.

The metre, however, is of a somewhat elastic description. The scheme is  $\breve - \breve - \breve \acute{}$ , which occurs thrice in each of the first twenty-four lines, twice in the twenty-fifth. At the commencement of the verse two short syllables, or one syllable which may be either long or short, are used indiscriminately; and in one instance (the second part of line 11) these opening syllables or syllable are omitted altogether. This makes it probable that the metre is to be regarded as dactylic rather than anapaestic. But the most characteristic feature of the verse is the accentuation of the penultimate syllable, which is also usually, though not invariably, quantitatively short. The only instance of a word with an unaccented penultimate syllable standing at the end of the verse is *θεοῦ* in the first part of line 10, and there the scansion of the whole verse is a matter of doubt; cf. note ad loc. The accented penultimate syllable is as a rule preceded by a dactyl, but a spondee occasionally appears in this position.

The metre is thus in itself an extremely simple one, but it is complicated by the arbitrary manner in which the quantities of syllables are determined. The metrical value of words is sometimes made to depend on accent, sometimes on quantity, occasionally it is opposed to both. Accented short syllables are lengthened, e.g., in 11 *λουσάμενος*, 21 *φοβερὸν* εἰς, 24 *ἔμαθες*. The lengthening of unaccented short syllables is rarer; examples are 3 *ἡλύθες*, 17 *ραπισμένος ἐνί*. Unaccented diphthongs or long vowels are shortened, e.g., in 5 *ἔρχονταί*, 12 *ἐπείράζετο*, 15 *αἰῶνιαν*, 19 *ἀνάπαυλα*. Vowels long by position are shortened, e.g., in 7 *δέσποτης*, 16 *εὐηγγέλιζε*, 24 *ἔμαθες μηκέτι*. The hymn belongs to a period of transition when the old principles of prosody were giving way, and the new ones were



asserting themselves, but as yet everything was fluctuating and uncertain. The same conflict between quantity and accent is to be seen in progress in the *Παρθένιον* of Methodius and the Christian Sibylline Oracles, and traces of the coming revolution are to be observed in the work of even the first Christian hymn-writer, Clement of Alexandria. But in our hymn the tonic principle is already on the path of victory. The strongest characteristic of the scheme is the accented penultimate; and accent being once firmly established in one part of the verse would not be slow in extending its influence. An interesting parallel to this feature of the hymn is found in a composition probably not very different in date, the *Ad Virgines Exhort.* (Billius II, p. 299) of Gregory Nazianzen. In that poem too the one constant element is that each line ends with a word having an accented penultimate syllable.

- [. . .] α . ν<sup>ν</sup>θ<sup>ν</sup>α<sup>ν</sup>ρει<sup>ν</sup>πο<sup>ν</sup>ς : α<sup>ν</sup>θαν<sup>ν</sup>α<sup>ν</sup>τ[21 letters] ν<sup>ν</sup>α<sup>ν</sup>το<sup>ν</sup>ζ<sup>ν</sup>ω<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>λα<sup>ν</sup>β<sup>ν</sup>η<sup>ν</sup>σ  
 βα<sup>ν</sup>ρ<sup>ν</sup>υ<sup>ν</sup>ν<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>μ<sup>ν</sup>ον<sup>ν</sup>ε<sup>ν</sup>φ<sup>ν</sup>υ<sup>ν</sup>γ<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>νο<sup>ν</sup>μ<sup>ν</sup>ον[.] β<sup>ν</sup>α[20 letters] ν<sup>ν</sup>ικ<sup>ν</sup>α<sup>ν</sup>ν<sup>ν</sup>το<sup>ν</sup>ν<sup>ν</sup>π<sup>ν</sup>ρο<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>γα<sup>ν</sup>π<sup>ν</sup>η<sup>ν</sup>ν  
 γ<sup>ν</sup>α<sup>ν</sup>μ<sup>ν</sup>ον<sup>ν</sup>η<sup>ν</sup>λ<sup>ν</sup>υ<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>β<sup>ν</sup>α<sup>ν</sup>σι<sup>ν</sup>λη<sup>ν</sup>ο<sup>ν</sup>ς : γ<sup>ν</sup>α<sup>ν</sup>μ<sup>ν</sup>ον<sup>ν</sup>κ . ν . [.] λ . [14 letters] . ἵ<sup>ν</sup>να<sup>ν</sup>μ<sup>ν</sup>η<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>φ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>σ<sup>ν</sup>η<sup>ν</sup>σ  
 δυ<sup>ν</sup>σι<sup>ν</sup>ρ<sup>ν</sup>η<sup>ν</sup>μα<sup>ν</sup>σι<sup>ν</sup>μη<sup>ν</sup>κε<sup>ν</sup>τι<sup>ν</sup>λα<sup>ν</sup>ι<sup>ν</sup> : δι<sup>ν</sup>χα<sup>ν</sup>τω<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>πι<sup>ν</sup>σι<sup>ν</sup>ε<sup>ν</sup>[15 letters] . [.] . . . ο<sup>ν</sup>λα<sup>ν</sup>σ  
 σ  
 5 ε<sup>ν</sup>ρ<sup>ν</sup>χ<sup>ν</sup>ον<sup>ν</sup>ται<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>π<sup>ν</sup>ρο<sup>ν</sup>β<sup>ν</sup>α<sup>ν</sup>τι<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>ς : ε<sup>ν</sup>ν<sup>ν</sup>σ<sup>ν</sup>χη<sup>ν</sup>μα<sup>ν</sup>σι<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>ω<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>λ[13 letters] . τε<sup>ν</sup>μα<sup>ν</sup>κ<sup>ν</sup>ρο<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>ν  
 ζ<sup>ν</sup>η<sup>ν</sup>τι<sup>ν</sup>ζ<sup>ν</sup>η<sup>ν</sup>σαι<sup>ν</sup>με<sup>ν</sup>θα<sup>ν</sup>γι<sup>ν</sup>ων : ζ[.] τι<sup>ν</sup>ζ<sup>ν</sup>ω<sup>ν</sup>η<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>λα<sup>ν</sup>β<sup>ν</sup>η : ζ<sup>ν</sup>η[15 letters] φ<sup>ν</sup>υ<sup>ν</sup>γ<sup>ν</sup>η  
 η<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>μα<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>ελ<sup>ν</sup>πι<sup>ν</sup>δα<sup>ν</sup>κρα<sup>ν</sup>τι : η<sup>ν</sup>ν<sup>ν</sup>ω<sup>ν</sup>ρι[.] ε<sup>ν</sup>ν<sup>ν</sup>σ<sup>ν</sup>ε<sup>ν</sup>ο<sup>ν</sup>δε<sup>ν</sup>σ<sup>ν</sup>πο<sup>ν</sup>τη[14 letters] . λο<sup>ν</sup>ν  
 θ<sup>ν</sup>σ<sup>ν</sup>η<sup>ν</sup>λ<sup>ν</sup>υ<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>πο<sup>ν</sup>λλα<sup>ν</sup>κο<sup>ν</sup>μι<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>ς : θ<sup>ν</sup>α<sup>ν</sup>να<sup>ν</sup>το[.] τ<sup>ν</sup>ρι<sup>ν</sup>το<sup>ν</sup>π<sup>ν</sup>η<sup>ν</sup>μα<sup>ν</sup>τε<sup>ν</sup>λε<sup>ν</sup>σ<sup>ν</sup>α[11 letters] . ε<sup>ν</sup>τι . . . α<sup>ν</sup>δ<sup>ν</sup>ο<sup>ν</sup>ν<sup>ν</sup>ς  
 ἰ<sup>ν</sup>σ<sup>ν</sup>ο<sup>ν</sup>πα<sup>ν</sup>θ<sup>ν</sup>ω<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>πι<sup>ν</sup>τ<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>ς : ἰ<sup>ν</sup>π<sup>ν</sup>ω<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>τι<sup>ν</sup>ν<sup>ν</sup>ω<sup>ν</sup>τα<sup>ν</sup>πα<sup>ν</sup>ρε<sup>ν</sup>χω : ἵ<sup>ν</sup>να . . . θ<sup>ν</sup>α<sup>ν</sup>ν[.] ο<sup>ν</sup>υ<sup>ν</sup>πε<sup>ν</sup>ρι<sup>ν</sup>πε<sup>ν</sup>σ<sup>ν</sup>η  
 10 κα<sup>ν</sup>λα<sup>ν</sup>ει<sup>ν</sup>σι<sup>ν</sup>ν<sup>ν</sup>τα<sup>ν</sup>θε<sup>ν</sup>σ<sup>ν</sup>μα<sup>ν</sup>το<sup>ν</sup>υ<sup>ν</sup>θ<sup>ν</sup>ν : κα<sup>ν</sup>τα<sup>ν</sup>πα<sup>ν</sup>ν<sup>ν</sup>τα<sup>ν</sup>τυ<sup>ν</sup>πο<sup>ν</sup>ι<sup>ν</sup>σ<sup>ν</sup>υ<sup>ν</sup>πο<sup>ν</sup>μ<sup>ν</sup>ε<sup>ν</sup>[.] : κα<sup>ν</sup>λη<sup>ν</sup>ν<sup>ν</sup>ζ<sup>ν</sup>ω<sup>ν</sup>η<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>λα<sup>ν</sup>β<sup>ν</sup>η<sup>ν</sup>σ  
 λ<sup>ν</sup>ου<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>μ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>σ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>ο<sup>ν</sup>ρ<sup>ν</sup>δα<sup>ν</sup>η : λ<sup>ν</sup>ου<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>μ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>σ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>τυ<sup>ν</sup>πο<sup>ν</sup>ι<sup>ν</sup>ς : λ<sup>ν</sup>ο<sup>ν</sup>ν<sup>ν</sup>τ<sup>ν</sup>ρ<sup>ν</sup>ο<sup>ν</sup>ν[.] ο<sup>ν</sup>κα<sup>ν</sup>θα<sup>ν</sup>ρ<sup>ν</sup>σι<sup>ν</sup>ο<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>χ<sup>ν</sup>ει  
 θ  
 μ<sup>ν</sup>ε<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>σ<sup>ν</sup>ε<sup>ν</sup>πι<sup>ν</sup>ρα<sup>ν</sup>ζ<sup>ν</sup>ε<sup>ν</sup>το<sup>ν</sup>ε<sup>ν</sup>νο<sup>ν</sup>ρι : με<sup>ν</sup>γα<sup>ν</sup>λ<sup>ν</sup>ω<sup>ν</sup>σ<sup>ν</sup>δυ<sup>ν</sup>πο<sup>ν</sup>τ<sup>ν</sup>α<sup>ν</sup>ρ<sup>ν</sup>ο<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>μ<sup>ν</sup>ου . . . ν<sup>ν</sup>η<sup>ν</sup>σ<sup>ν</sup>αν<sup>ν</sup>το<sup>ν</sup>σ<sup>ν</sup>ει<sup>ν</sup>η  
 ν<sup>ν</sup>υ<sup>ν</sup>ν<sup>ν</sup>ει<sup>ν</sup>ργ<sup>ν</sup>α<sup>ν</sup>σαι<sup>ν</sup>κ<sup>ν</sup>λη<sup>ν</sup>ρο<sup>ν</sup>νο<sup>ν</sup>μ<sup>ν</sup>ια<sup>ν</sup>ς : ν<sup>ν</sup>υ<sup>ν</sup>ν<sup>ν</sup>κε<sup>ν</sup>ρο<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>χ[.] . σο<sup>ν</sup>τι[.] . . . ν<sup>ν</sup>υ<sup>ν</sup>ν<sup>ν</sup>τ<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>σ<sup>ν</sup>π<sup>ν</sup>ι<sup>ν</sup>ν<sup>ν</sup>ω<sup>ν</sup>σι<sup>ν</sup>ν<sup>ν</sup>με<sup>ν</sup>γα<sup>ν</sup>λο<sup>ν</sup>ς  
 ξ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>υ<sup>ν</sup>σ<sup>ν</sup>ει<sup>ν</sup>π<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>θ<sup>ν</sup> δια<sup>ν</sup>τ<sup>ν</sup>ρε<sup>ν</sup>φ<sup>ν</sup>ιν : ξ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>υ<sup>ν</sup>σ<sup>ν</sup>κα<sup>ν</sup>μη<sup>ν</sup>δυ<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>υ<sup>ν</sup>ς : [.] . . . . . ]ε<sup>ν</sup>το<sup>ν</sup>π<sup>ν</sup>υ<sup>ν</sup>ρι<sup>ν</sup>να<sup>ν</sup>φ<sup>ν</sup>υ<sup>ν</sup>γ<sup>ν</sup>η  
 15 ο<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>π<sup>ν</sup>ε<sup>ν</sup>μ<sup>ν</sup>ψ<sup>ν</sup>εν<sup>ν</sup>πα<sup>ν</sup>τη<sup>ν</sup>ρ<sup>ν</sup>ἵ<sup>ν</sup>να<sup>ν</sup>πα<sup>ν</sup>θη : ο<sup>ν</sup>λα<sup>ν</sup>β<sup>ν</sup>ων<sup>ν</sup>ζ<sup>ν</sup>ω<sup>ν</sup>η<sup>ν</sup>ν<sup>ν</sup>αι[.] ν<sup>ν</sup>ι<sup>ν</sup>α[.] . . . . . ]ρ<sup>ν</sup>α<sup>ν</sup>το<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>θ<sup>ν</sup>α<sup>ν</sup>να<sup>ν</sup>σι<sup>ν</sup>α<sup>ν</sup>ς  
 α<sup>ν</sup>σ  
 π<sup>ν</sup>αι<sup>ν</sup>σι<sup>ν</sup>ν<sup>ν</sup>δ[.] ν<sup>ν</sup>η<sup>ν</sup>γ<sup>ν</sup> γ<sup>ν</sup>ε<sup>ν</sup>λι<sup>ν</sup>ζε<sup>ν</sup>λε<sup>ν</sup>γ<sup>ν</sup>ων : π<sup>ν</sup>τω<sup>ν</sup>χο<sup>ν</sup>ι<sup>ν</sup>β<sup>ν</sup>α<sup>ν</sup>σι<sup>ν</sup>λι<sup>ν</sup>αν<sup>ν</sup>ε . . . [.] . . . . . ]ει<sup>ν</sup>ν<sup>ν</sup>αι<sup>ν</sup>κ<sup>ν</sup>λη<sup>ν</sup>ρο<sup>ν</sup>νο<sup>ν</sup>μ<sup>ν</sup>ι  
 ρ<sup>ν</sup>α<sup>ν</sup>π<sup>ν</sup>ι<sup>ν</sup>ζ[.] . . . . . ]ε<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>τυ<sup>ν</sup>πο<sup>ν</sup>ι<sup>ν</sup>ς : ρ<sup>ν</sup>ο<sup>ν</sup>π<sup>ν</sup>η<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>πα<sup>ν</sup>ν<sup>ν</sup>τα<sup>ν</sup>πα<sup>ν</sup>ρε<sup>ν</sup>χ<sup>ν</sup>ει[.] . . . . . ]α<sup>ν</sup>να<sup>ν</sup>το<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>ο<sup>ν</sup>λε<sup>ν</sup>σ<sup>ν</sup>η  
 συ<sup>ν</sup>θ<sup>ν</sup>α[.] . . . ]ν<sup>ν</sup>α<sup>ν</sup>να<sup>ν</sup>σ<sup>ν</sup>τα<sup>ν</sup>σι<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>δ<sup>ν</sup>η<sup>ν</sup>ς : συ<sup>ν</sup>το<sup>ν</sup>φ<sup>ν</sup>ω<sup>ν</sup>σι<sup>ν</sup>ν<sup>ν</sup>αι<sup>ν</sup>ων<sup>ν</sup>ι[.] ν<sup>ν</sup>ι<sup>ν</sup>[.] . . . . . ]φ<sup>ν</sup>ω<sup>ν</sup>τω<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>λα<sup>ν</sup>β<sup>ν</sup>η<sup>ν</sup>σ  
 τα[.] ε<sup>ν</sup>α[.] . . . ]α<sup>ν</sup>ν<sup>ν</sup>λα<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>μ<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>ων : τα<sup>ν</sup>δε<sup>ν</sup>σ<sup>ν</sup>κι<sup>ν</sup>ρ<sup>ν</sup>τη<sup>ν</sup>μα<sup>ν</sup>τα . . [.] . . . . . ]ρ<sup>ν</sup>φ<sup>ν</sup>ο<sup>ν</sup>β<sup>ν</sup>ε<sup>ν</sup>ρο<sup>ν</sup>ν<sup>ν</sup>πα<sup>ν</sup>ρα<sup>ν</sup>νο<sup>ν</sup>μ<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>ς  
 20 υ<sup>ν</sup>πο<sup>ν</sup>τη[.] χ<sup>ν</sup>α<sup>ν</sup>ρι<sup>ν</sup>ν<sup>ν</sup>η<sup>ν</sup>λ<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>α<sup>ν</sup>κο<sup>ν</sup>π<sup>ν</sup>ω<sup>ν</sup>ς : υ<sup>ν</sup>πα<sup>ν</sup>κου<sup>ν</sup>ε<sup>ν</sup>π<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>η<sup>ν</sup>σι<sup>ν</sup>ν[14 letters] ν<sup>ν</sup>ο<sup>ν</sup>σ<sup>ν</sup>μη<sup>ν</sup>κε<sup>ν</sup>τι<sup>ν</sup>λα<sup>ν</sup>λι  
 [14 letters] τι<sup>ν</sup>το<sup>ν</sup>π<sup>ν</sup>υ<sup>ν</sup>ρ<sup>ν</sup>φ<sup>ν</sup>ο<sup>ν</sup>β<sup>ν</sup>ε<sup>ν</sup>ρο<sup>ν</sup>ν<sup>ν</sup>ει<sup>ν</sup>σ<sup>ν</sup>αι<sup>ν</sup>χ<sup>ν</sup>ρο<sup>ν</sup>ν[16 letters] ο<sup>ν</sup>π<sup>ν</sup>υ<sup>ν</sup>ρ<sup>ν</sup>πα<sup>ν</sup>ρα<sup>ν</sup>νο<sup>ν</sup>μ<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>ς  
 [22 „ ]χ<sup>ν</sup>σ<sup>ν</sup>και<sup>ν</sup>σ<sup>ν</sup>τε<sup>ν</sup>μα<sup>ν</sup>θα<sup>ν</sup>γι<sup>ν</sup>ω[13 letters] π<sup>ν</sup>υ<sup>ν</sup>ρ<sup>ν</sup>πα<sup>ν</sup>ρα<sup>ν</sup>νο<sup>ν</sup>μ<sup>ν</sup>ο<sup>ν</sup>ι<sup>ν</sup>ς  
 [23 „ ]ω<sup>ν</sup>ἵ<sup>ν</sup>ψ<sup>ν</sup>α<sup>ν</sup>λ<sup>ν</sup>μου<sup>ν</sup>σ<sup>ν</sup>με<sup>ν</sup>θα<sup>ν</sup>γι<sup>ν</sup>ων : ψ<sup>ν</sup>υ<sup>ν</sup>χ<sup>ν</sup>η<sup>ν</sup>ν . [.] τε<sup>ν</sup>πα<sup>ν</sup>ν<sup>ν</sup>το<sup>ν</sup>τε<sup>ν</sup>τ<sup>ν</sup>ρε<sup>ν</sup>φε<sup>ν</sup>ῖν  
 [22 „ ] : ω<sup>ν</sup>ν<sup>ν</sup>ε<sup>ν</sup>λα<sup>ν</sup>θ<sup>ν</sup>ε<sup>ν</sup>σ<sup>ν</sup>μη<sup>ν</sup>κε<sup>ν</sup>τι<sup>ν</sup>λα<sup>ν</sup>θη<sup>ν</sup>ς : ω<sup>ν</sup>ν<sup>ν</sup>ει<sup>ν</sup>π<sup>ν</sup>ε<sup>ν</sup>ν<sup>ν</sup>σο<sup>ν</sup>ι<sup>ν</sup>ν<sup>ν</sup>ι<sup>ν</sup>να<sup>ν</sup>λα<sup>ν</sup>β<sup>ν</sup>η<sup>ν</sup>σ  
 25 [23 „ ]α<sup>ν</sup>να<sup>ν</sup>το<sup>ν</sup>ν<sup>ν</sup>ο<sup>ν</sup>υ<sup>ν</sup>κε<sup>ν</sup>τι<sup>ν</sup>δυ<sup>ν</sup>νη

1. ' . . . that thou mayst receive immortal life.

2. Thou hast escaped the heavy ordinance of a wicked . . . to love.

3. Thou hast come to the marriage of the king, the marriage . . . that thou mayst not disfigure thy face.



asserting themselves, but as yet everything was fluctuating and uncertain. The same conflict between quantity and accent is to be seen in progress in the *Παρθένιον* of Methodius and the Christian Sibylline Oracles, and traces of the coming revolution are to be observed in the work of even the first Christian hymn-writer, Clement of Alexandria. But in our hymn the tonic principle is already on the path of victory. The strongest characteristic of the scheme is the accented penultimate; and accent being once firmly established in one part of the verse would not be slow in extending its influence. An interesting parallel to this feature of the hymn is found in a composition probably not very different in date, the *Ad Virgines Exhort.* (Billius II, p. 299) of Gregory Nazianzen. In that poem too the one constant element is that each line ends with a word having an accented penultimate syllable.

- [. . .]α . υνθ<sup>ν</sup>α<sup>ν</sup>ειποσ<sup>ν</sup> : αθανα[21 letters]νατονζωνιναλαβησ  
 βαρυνθεσμονεφυγεςανομου[.]βα[20 letters]ινικαντονπροσαγαπην  
 γαμονηλυθεσβασιληος : γαμονκ . ν . [.]λ . [14 letters] . ιναμησαφερισησ  
 δυσιρημασιμηκετιλαλει : διχατωνεπισει[15 letters] . [.] . . . ολασ  
 σ  
 5 ερχονταιινεπροβατινοισ<sup>ν</sup> : ενσχημασινεσ<sup>ν</sup>ωθενλ[13 letters] . τεμακροθεν  
 ζητιζησαιμεθαγιων : ζ[.]τιζωνιναλαβη : ζη[15 letters]φυγη  
 ηνεμαθεσελπιδακρατι : ηνωρι[.]ενσεοδεσποτη[14 letters] . λον  
 θσηλυθενπολλακομισασ : θανατο[.]τριτοτηματελεσα[11 letters] . ετι . . . αδ<sup>ν</sup>ονσ  
 ισοπαθωνεπιτουτοισ<sup>ν</sup> : ιπωνοτινωταπαρεχω : ινα . . . θαλ[.]ουπεριπεση  
 10 καλαεισινταθεσματος<sup>ν</sup> : καταπαντατυποισυπομελ[.] : καληνζωνιναλαβησ  
 λουσαμενοσενιορδαη : λουσαμενοσενιτυποισ<sup>ν</sup> : λουτρον[.]οκαθαρσιονεχει  
 θ  
 μεινασεπιραζετοενορι : μεγαλωσδυποπαρυν<sup>ν</sup>μου . . . . νησαντοσειη  
 νυνειργασαικληρονομιασ : νυνκερονεχ[.] . σοτι[.] . . . ]νυντοισπινωσινμεγαλωσ  
 ξενουσειπενθ<sup>ν</sup>διατρεφιν : ξενουσκαμηδυνμενουσ : [.] . . . . ]ετοπυριναφυγη  
 15 ονεπεμψενπατηριναπαθη : ολαβωνζωναι[.]νια[.] . . . . ]ρατοσαθανασιασ  
 ασ  
 παισινδ[.]υηγ<sup>ν</sup>γελιζελεγων : πτωχοιβασιλιανε . . . [.] . . . . ]ειναικληρονομι  
 ραπιζ[.] . . . . ]ενιτυποισ<sup>ν</sup> : ροπηνιναπανταπαρεχει[.] . . . . ]ανατονινολεση  
 συθα[.] . . . ]γαναστασινιδησ : συτοφωσιναιωνι[.]νι[.] . . . . ] . φωτωνιναλαβησ  
 τα[.]εα[.] . . . ]αυαλυπομενων : ταδεσκιρτηματα . . [.] . . . . ]ρφοβερονπαρανομοισ  
 20 υποτη[.]χαρινηλθεσακοπωσ : υπακουεπενησι[14 letters]νοσμηκετιλαλι  
 [14 letters]τιτοπυρφοβερονεισαιχροι[16 letters]οπυρπαρανομοισ  
 [22 „ ]χ<sup>ν</sup>καιστεμαθαγιω[13 letters]πυρπαρανομοισ  
 [23 „ ]ων<sup>ν</sup>αλμουσμεθαγιων : ψυχην . [.]τεπαντοτετρεφειν  
 [22 „ ] : ωνελαθεσμηκετιλαθησ : ωνειπενσοιναλαβησ  
 25 [23 „ ]ανατονουκετιδυνη

1. ' . . . that thou mayst receive immortal life.
2. Thou hast escaped the heavy ordinance of a wicked . . . to love.
3. Thou hast come to the marriage of the king, the marriage . . . that thou mayst not disfigure thy face.



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1871

THE UNIVERSITY OF CHICAGO

1875



The literary quality of the hymn is not very high. The writer does not show much skill in overcoming the difficulties of his acrostic method, which has resulted sometimes in want of connexion, sometimes in repetition; and the short metrical periods have a rather jerky and monotonous effect. The piece is of a hortatory character, and dwells on the life and precepts of our Lord, and the joys of Heaven as contrasted with the terrors of Hell.

The papyrus is written in a rather careful cursive hand, which we should assign to the first half of the fourth century. The date of composition is not likely to be much earlier than that of the actual manuscript; but several small corruptions and errors indicate that this copy is removed by one or two stages from the archetype. The usual contractions,  $\overline{\theta}\varsigma$ ,  $\overline{\iota}\varsigma$ ,  $\overline{\chi}\varsigma$ , occur.

[Α . . .] . . νν θ(εὸ)ν . . . . . Ἀθάνατ[υ-υ-υ-- Ἀθά]νατον ζωῆν ἵνα λάβῃς.  
Βαρὺν θεσμὸν ἐφυγες ἀνόμου Βα υ-υ-υ-υ-υ-- Β υ-υ- αὐτὸν πρὸς ἀγάπην.  
Γάμον ἤλυθες βασιλῆος, Γάμον κ υ-υ-υ-υ-υ-- Γ υ-υ- ἵνα μὴ σ' ἀφανίσῃς.  
Δυσὶ ρήμασι μηκέτι λάλει, Δίχχα τῶν ἐπισ-υ-υ-υ-υ-υ-- Δ υ-υ-υ-υ-υ-υ ολας

5 Ερχονται τινες προβατίνοι Ἐν σχήμασιν ἔσωθεν [λύκοι Ε υ - υ υ - ] τε μακρόθεν.  
Ζήτει ζῆσαι μεθ' ἁγίων, Ζ[ή]τει ζωὴν ἵνα λάβη(ς), Ζή[τει τὸ πῦρ ἵνα] φύγῃ(ς).  
Ἦν ἔμαθες ἐλπίδα κράτει, Ἦν ὥρισέ σοι ὁ δεσπότη[ς Η υ υ - υ υ - ] λον.  
Θ(ε)ὸς ἦλνυθε πολλὰ κομίσας, Θανάτο[ν] τριτόπημα τέλεσα[ς, Θ υ υ - υ υ - ] υ υ - ονς  
Ἰησοῦς ὁ παθὼν ἐπὶ τούτοις, εἰπὼν ὅτι νῶτα παρέχω Ἵνα μὴ θαν[άτ]ω περιπέσῃ(ς).  
10 Κάλ' εἰσὶ τὰ θεσμὰ τοῦ θ(εο)ῦ· Κατὰ πάντα τύποις ὑπομέν[ει] Καλὴν ζωὴν ἵνα λάβῃς.  
Λουσάμενος ἐν Ἰορδάνῃ, Λουσάμενος ἐν τύποις, Λουτρὸν [τ]ὸ καθάριστον ἔχει.

Μείνας ἐπειράζει' ἐν ὄρει, Μεγάλως δ' ὑπὸ - υ υ -- Μ υ υ -- αὐτὸς εἴη(ς).  
 Νῦν ἔργασαι κληρονομίας, Νῦν καιρὸν ἔχεις ὅτι [δίδως] Νῦν τοῖς πεινώσῃ μεγάλως.  
 Ξένους εἶπε θ(ε)ς διατρέφειν, Ξένους κα(ὶ) μὴ δυν(α)μένους· [Ξένιζ]ε τὸ πῦρ ἵνα φύγῃ(ς).  
 15 Ὅν ἔπεμψε πατήρ ἵνα πάθῃ, Ὁ λαβὼν ζωὴν αἵ[ω]ν[ι]αν, Ὁ λαβὼν κ[ρ]άτος ἀθανασίας.

Παισὶν δ' [ἐ]ὐηγγέλιζε λέγων, Πτωχοὶ βασιλείαν -- Π -- εἶναι κληρονομίας.  
 ῥαπισ[μένος] ἐνὶ τύποις Ῥοπήν ἵνα παντὶ παρέχῃ [ῥ -- θ]άνατον ἵν' ὀλέσῃ.  
 Σὺ θα[νὸν] ἵν' ἀνάστασιν ἰδῇς, Σὺ τὸ φῶς ἵν' αἰών[ον] ἴδῃς, Σὺ θ(εὸ)ν φώτων ἵνα λάβῃς.  
 Τὰ [δ] ἀ[νάπ]αυλα λυπο(ν)μένων, Τὰ δὲ σκιρτήματα [--, Τὸ δὲ πῦρ φοβερὸν παρανόμοις.  
 20 ῥΤπὸ τῇ[ν] χάριν ἡλθες ἀκόπως ῥΥπάκουε πένησιν [αἰτοῦσιν, ῥΥπερηφά]νως μηκέτι λάλει.  
 [Φοβερὸν -- εἶ]τι τὸ πῦρ, Φοβερὸν εἰς αἰὲ χρόν[ον, Φοβερόν γε τ]ὸ πῦρ παρανόμοις.  
 [Χ -- --] Χριστὸς καὶ στέμμαθ' ἀγίω[ν Χ --] πῦρ παρανόμοις.  
 [Ψ -- -- Ψάλλ]ων ψαλμοὺς μεθ' ἀγίων. Ψυχὴν -- πάντοτε τρέφειν.  
 [Ω -- --] ὦΝ ἔμαθες μηκέτι λάθῃ, ὦΝ εἰπέν σοι ἵνα λάβῃς.  
 25 [ -- -- | --] θάνατον οὐκέτι δύνῃ.

4. Speak no more in double words, without . . .
5. Some come in sheep's clothing who are inwardly wolves . . . from afar.
6. Seek to live with the saints, seek to receive life, seek to escape the fire.



7. Hold fast the hope which thou hast learned, which the Master determined for thee . . .
8. God came bringing many blessings, He wrought a triple victory over death . . .
9. Jesus who suffered for this, saying, I give my back, that thou fall not a prey to death.
10. Glorious are the ordinances of God; in all things he suffers as an example, that thou mayst have glorious life.
11. He washed in Jordan, He washed as an example, His is the stream that cleanseth.
12. He abode on the mount and was tempted, and greatly . . .
13. Now work out thine inheritance, now is the time for thee to give, even now, to them that hunger greatly.
14. God said, Feed the stranger, the stranger and the helpless, that thou mayst escape the fire.
15. The Father sent Him to suffer, Who has received eternal life, Who has received power over immortality.
16. He preached the gospel to His servants, saying, The poor (shall possess) a kingdom, theirs is the inheritance.
17. He was scourged as an example, in order to give an impulse to all . . . in order to destroy death.
18. In order that thou after death mayst see resurrection, that thou mayst see the light to eternity, that thou mayst receive the God of lights.
19. O the rest of the sorrowful, O the dancing of the . . . O the fire, fearful for the wicked.
20. Freely hast thou come under grace, listen to the prayer of the poor, speak no more arrogantly.
21. Fearful . . . is the fire, fearful for evermore, yea, fearful is the fire for the wicked.
22. . . . Christ (shall give . . .) and the crowns of the saints, but for the wicked . . . the fire.
23. . . . singing psalms with the saints. . . . feed the soul evermore.
24. . . . Forget never what thou has learned, that thou mayst receive what he told thee.'

1. The first part of this line is difficult and probably corrupt.  $\theta\bar{\nu}$  (or, less probably,  $\theta\bar{s}$ ) is certain, and before this the letters  $\nu\bar{\nu}$  are clear. The letter following  $\theta\bar{\nu}$  can apparently be only  $\alpha$  or  $\delta$ , and the next is either  $\nu$  or  $\pi$ . The letter after  $\epsilon\iota$  may be  $\pi$  but is more like  $\nu$ . The position of the double dots marking the end of the first part of the line is uncertain, but they are probably to be placed as in our transcript. In the papyrus there is a single dot under the loop of the first  $\alpha$  of  $\alpha\theta\alpha\nu\alpha\rho$ ], and another between the  $\alpha$  and  $\theta$ , while there is a hole just where a dot corresponding to this latter one would have been. But we are unable to read the letters before the lacuna otherwise than as  $\alpha\theta\alpha\nu\alpha\rho$ ], and a word beginning with  $\alpha$  is necessary at about this point. There are also traces of a diagonal stroke above the  $\sigma$  of  $\sigma\sigma$ , which may indicate a division; cf. note on 21. In the last part of the line if  $\alpha\theta\alpha$ ]  $\nu\alpha\rho\sigma\sigma$  is right  $\zeta\omega\eta\nu$  must be scanned as a monosyllable, like the two first syllables of  $\text{'Ιησοῦς}$  in 9. But  $\zeta\omega\eta$  is a disyllable elsewhere in the piece.

2. This is another difficult line.  $\alpha\nu\acute{o}\mu\omicron\nu$  presumably agrees with a following substantive (?  $\text{Ba}[\sigma\iota\lambda\eta\sigma]$ ). It is tempting to emend to  $\nu\acute{o}\mu\omicron\nu$ , but this would not improve the metre and is unwarrantable with such a large lacuna. The transposition of  $\theta\epsilon\sigma\mu\acute{o}\nu$  and  $\xi\phi\nu\gamma\epsilon\varsigma$  is desirable on metrical grounds. At the end of the line the letter after the lacuna may be  $\eta$ ,  $\iota$ , or another  $\nu$ , and  $\lambda$  could be read in place of the doubtful  $\alpha$ .

3. The occurrence of the Epic forms  $\eta\lambda\upsilon\theta\epsilon\varsigma$  and  $\beta\alpha\sigma\iota\lambda\eta\sigma$  is remarkable;  $\eta\lambda\upsilon\theta\epsilon\nu$  recurs in 8.

$\text{ἵνα μὴ σ' ἀφανίσῃς}$ : i.e. 'may not fast or mourn.' Cf. Matt. vi. 16, 'Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they *disfigure their faces* ( $\alpha\phi\alpha\nu\iota\zeta\omicron\upsilon\sigma\iota\nu\ \gamma\alpha\rho\ \tau\grave{\alpha}\ \pi\rho\acute{o}\sigma\omega\pi\alpha\ \alpha\upsilon\tau\acute{\omega}\nu$ ).'

4. The end of the line is hard to make out. If the letter before  $\alpha\varsigma$  is  $\lambda$  it is abnormally large.  $\epsilon\nu\tau\omicron\lambda\acute{\alpha}\varsigma$  is precluded owing to the accent.

5. Cf. Matt. vii. 15  $\psi\epsilon\nu\delta\omicron\pi\rho\omicron\phi\eta\tau\acute{\omega}\nu\ \omicron\iota\tau\iota\upsilon\epsilon\varsigma\ \epsilon\rho\chi\omicron\nu\tau\alpha\iota\ \pi\rho\acute{o}\varsigma\ \acute{\upsilon}\mu\acute{\alpha}\varsigma\ \epsilon\nu\ \epsilon\nu\delta\acute{\upsilon}\mu\alpha\sigma\iota\ \pi\rho\omicron\beta\acute{\alpha}\tau\omega\nu$ ,  $\epsilon\varsigma\omega\theta\epsilon\nu\ \delta\acute{\epsilon}\ \epsilon\iota\sigma\iota\nu\ \lambda\acute{\omicron}\kappa\omicron\iota\ \acute{\alpha}\rho\pi\alpha\gamma\epsilon\varsigma$ .

6.  $\lambda\alpha\beta\eta$  must be for  $\lambda\acute{\alpha}\beta\eta\varsigma$ ; so  $\phi\upsilon\gamma\eta$  at the end of this line and 9  $\pi\epsilon\rho\iota\pi\epsilon\sigma\eta$ , 12  $\epsilon\iota\eta$  (?), 14  $\phi\upsilon\gamma\eta$ .

8.  $\tau\rho\iota\tau\acute{o}\sigma\eta\mu\alpha$  is a very curious word, but most of the letters are clear. The end of the line is also difficult. The two letters after  $\epsilon\tau\iota$  are possibly  $\rho\eta$ , or  $\nu\epsilon$  or  $\nu\omega$ . The doubtful  $\alpha\delta$  might be  $\lambda\lambda$ .

9. ἐπὶ τούτοις: the letters can hardly be read as ἐπὶ τυποῖς, though possibly this should be restored; cf. 10 and 11.

νῶτα παρέχω: cf. Isaiah l. 6 τὸν νῶτόν μου ἔδωκα εἰς μάστιγας.

10. The first part of this line is very irregular in rhythm. Either θεσμὰ | τοῦ θεοῦ must be scanned as two spondees, or if θεσμὰ τοῦ is a dactyl, θεοῦ will be a solitary instance of a word not accented on the penultimate closing the verse. Spondees in the last foot but one are rare, but there appear to be examples in the third part of 12, the first part of 19, and the second of 21.

τύποις: so ἐν τύποις in 11 and 17, always in reference to events in the life of our Lord. The meaning seems to be 'as an example'; τύπος is common in the N. T. in the sense of pattern or example, e.g. 1 Thess. i. 7 ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν; 1 Pet. v. 3 ἀλλὰ τύποι γνώμενοι τοῦ ποιμνίου.

11. λουσάμενος ἐν τύποις: the metre is irregular. λουσάμενος is a choriambus, while in the first part of the line it was scanned λουσαμένους; and the syllable or syllables which usually precede the first dactyl are wanting. Perhaps there is some corruption, but there is no obvious emendation.

12. The latter part of this line appears to be faulty. There is scarcely enough after μεγάλως to produce two verses; and there is no sign of the two dots marking the division unless before the supposed first ο of ὁμον where they would be out of place. Some reference to the Fasting might be expected, and ἵνα is required somewhere in the last part of the line to govern εἴη(ς). αὐτός seems to be a spondee; cf. note on 10.

14. It seems necessary to take μὴ δυναμένους absolutely owing to the difficulty of finding for the lacuna an infinitive beginning with ξ which suits the sense.

ξένους is scanned differently in the first two verses of the line (ξένους in (a), ξένους in (b)).—unless indeed εἶπε is to be taken as two short syllables and θεός as a monosyllable. This, however, seems less likely; and εἶπεν is certainly a spondee in 24 and so εἰπών in 9.

16. ἐ]ὕηγγέλιζε: ἐνῆ is probably to be scanned as a monosyllable.

After βασιλείαν some verb having the meaning 'receive' or 'enter' is required, but we have been unable to find anything that suits the traces at all well. ἐλοῦ[σι is just possible, though not satisfactory. The word lost before εἶναι is perhaps Πατρός; but the construction is difficult.

17. The scribe perhaps wrote ραπισμένους for βαπισμένους, which must be scanned ο — —; there is scarcely room in the lacuna for ραπιζόμενος; moreover a past tense is expected to correspond with λουσάμενος, μέινας, &c. ραπισμένος ἦν would be too long for the space, though it would improve the metre. At the beginning of the third part of the line ῥοπήν was perhaps repeated. For ἐν τύποις cf. 10, note.

18. θ(εὸν) φῶτων: the horizontal stroke which should indicate a contracted word is clearly visible under the first α of θ]νατον in 17. This makes it inadmissible to read φῶς] φῶτων. It is true that there is a superfluous horizontal stroke above the second syllable of τρεφειν in 23, but this may have been intended to represent the final ν which was nevertheless also inserted; cf. No. I. IV. 12. For θεὸν φῶτων cf. James i. 17 τοῦ πατρὸς τῶν φῶτων.

19. There seems to be no escape from ἴα [δ] α[ναπ]αυλα, which it is necessary to emend somehow. τὸ [δ] ἀ[ναπ]αυμα is perhaps the gentlest remedy, the last three syllables of ἀνάπαυμα forming a dactyl. There will then be a spondee in the last foot but one, which is apparently also the case in 12<sup>3</sup> and perhaps in 10<sup>1</sup>.

After σκιρτήματα some such word as ἀθλίων or ἀγίων is required, but the traces before the lacuna are scarcely sufficient to give a clue.

20. A paraphrase of 'Freely ye have received, freely give' (Matt. x. 8).

21. The colon which should have been placed between πῦρ and φοβερον has been omitted, and is replaced by the diagonal stroke above the line.

εἰς αἰεὶ must be scanned as three long syllables.

22. It is doubtful whether the verb to which Χριστός is the nominative came in the first or the third part of the verse, and also whether στέμμαθ' is to be taken as nom. or acc. The ω in ἀγιω[ is certain, otherwise the most obvious meaning would be 'Christ will assign crowns to the righteous and fire to the wicked' (χαρίζεται, e.g., in the lacuna). If, as seems probable, the verb is to be looked for in the first part of the line, χωρὶς δὲ τῷ πῶρ may be suggested, though this would scarcely fill the space.



23. The diagonal stroke after ]ων may be accounted for by supposing that the colon which should have preceded ψαλλ]ων was omitted as in 21, and that the stroke was mistakenly inserted before ψαλμους owing to the fact that this word also began with ψ.

[.]τε: either γ or π may be read in place of τ. ε[τ]πε is a possibility, but the shortening of the first syllable is not very satisfactory, especially as it has its normal quantity in the next line.

The horizontal stroke above τρεφειν seems meaningless unless it was intended to represent the final ν, which was itself subsequently written; cf. note on 18.

25. It is not easy to see the point of this line, since all the letters of the alphabet from Α to Ω have already been exhausted. For a similar example of a metrical acrostic (iambics) cf. *Greg. Naz.*, ed. Billius, II. p. 186.

### III. (a) LETTER FROM ROME.

20.9 × 23.5 cm.

THE letter upon the *recto* of this papyrus is amongst the earliest Christian documents from Egypt that have come down to us, but its condition is unfortunately so mutilated that little connected sense is attainable. The writer, who was obviously a person of considerable importance in the church, dates his letter from Rome (II. 25), the persons addressed are inhabitants of the Arsinoite nome (II. 21 παρ' ὑμῶν ἐν τῷ Ἀρσινοείτῃ) and are called ἀδελφοί (III. 17). Probably they were a Christian community in the Fayûm. The gist of the letter concerns the payment of a sum of money by the addressees. The writer requests them to dispatch the money to Alexandria and hand it over to a certain Primitinus in order that the writer may find it there on his arrival. But the details are obscure. A certain Maximus ὁ πάπας is mentioned in III. 5 and 9. This title might at first sight suggest that we have to do with a patriarch of Alexandria or even the pope of Rome; but as Maximus is coupled with a mere ἀναγνώστης and seems to have once been himself in the Arsinoite nome, it is probable that he was only a πρεσβύτερος.

The letter is written in a rude semi-uncial hand which we should ascribe to the latter half of the third or the beginning of the fourth century. A date was given in II. 25, but the number of the year is lost. There are, however, several difficulties in the way of placing the papyrus later than A.D. 285. From that year to 323 dates on papyri are given either by the consulships or by the years of two or more emperors, and there is not room for a double date in the lacuna at the beginning of II. 25, while a date after 323 would be too late. If the papyrus was written after 285 the lost number must refer to an era. Non-Egyptian modes of reckoning the year are unlikely since the name of the month is Egyptian. Practically therefore the era, if era it be, must be that of Diocletian. There is an instance of the use of this era in a horoscope as early as A.D. 316 (*Grenfell, Class. Review*, 1894, p. 70). But as an ordinary method of dating documents, the era of Diocletian did not come into use until long afterwards. It is more probable that the papyrus was written between 250 and 285.

#### Col. I.

Ends of the last 10 lines.



## Col. II.

κ[. . . . .]νον σου ἥς αν[.  
 .. [. . . ἐξο]διάσαι τὴν κριθὴν [.  
 ἐκ τοῦ [. . .] λόγου [καὶ] μὴ τὸ ἀντ[ὸ]  
 φροντ[. . .]νοιοι καὶ εἰρήτω . [. .]ο  
 5 ἐν θηκ . [. .] . . στελλομένων πρὸς  
 αὐτὸν ἀ[πὸ] τῆς Ἀλεξανδρείας καὶ  
 προφάσε[ις] καὶ ἀναβολὰς καὶ ἀνα-  
 δόσις ποιη[σά]μενος, οὐχ οἶμαι αὐτ[ὸ]ν  
 ταῦτα . . . αἰτίας οὗτος πεφρο-  
 10 κέναι, εἰ δὲ καὶ ἂν νῦν αὕτη ἡ περισ-  
 σότης ἢ συμβεβηκυῖα μὴ ποιήσαι  
 λόγον ἰς τὸ καλῶς ἔχειν τ . . εἰν εὔ  
 ἀνέχομαι, εἰ δὲ ε . . . ἄρτοις πά-  
 ειν  
 λι πεπρασιον ο [[.]] εισ[.]ν διὰ μ[ι]κρὸν γε-  
 15 νέσθαι πρὸς τὴν [. .]ε[.] . ν Νῆλον  
 καὶ τὸν πατέρα Ἀπολλώνι(ο)ν εἰς  
 α . . τ . . . α ἐπέστειλάν τε  
 παραχρ[ῆμ]α τὸ ἀργύριον ἐξοδιασ-  
 θῆναι ὑμῖν δ καὶ καταγάγεται  
 20 ἰς τὴν Ἀλεξάνδριαν ὠνησάμε-  
 ρον ἀόνας παρ' ὑμῖν ἐν τῷ Ἀρσινο-  
 [ε]ίτη. τοῦτο γὰρ συνεθ[έ]μην Πρει-  
 μειτείνω ὥστε τὸ ἀργύριον αὐτ[ῷ] ἰς  
 τ[ῇ]ν Ἀ[λε]ξάνδριαν ἐξωδιασθῆναι.  
 25 [(ἔτους) .]// Παῦνι ἡ ἀπὸ Ῥώμης.

## Col. III.

καλῶς οὖν ποιήσαντ[ες]  
 ὠνησάμενο[ι] τὰ ὀθόμ[η]ια  
 νες ἐξ ἡμ[ῶ]ν τὸν α[.  
 αν σὺν αὐτοῖς ἐξορμ[.  
 5 Μάξιμον τὸν πάπα[ν καὶ  
 τὸν ἀναγν[ώσ]την καὶ [  
 πωλήσαντ[ες] τὰ ὀθόμ[η]ια ἐξο-  
 διάσητε τὸ ἀργύριον [  
 νω ἢ Μαξίμω τῷ πάπ[α  
 10 λαμβάνοντ[ες] παρ' αὐτ[οῦ]

ἐπιθηκ . . [   
 πωλο . [ . . ]ρου αρ[   
 ων τὸ ἀργύριον παρακο[   
 δους αὐτὸ Θεονᾶ ἵνα συν[   
 15 γένόμενος ἰς τὴν Ἀλεξ[ἀνδριαν   
 εὔρο αὐτὸ ἰς τὰ ἀναλώμα[τα μὴ   
 οὖν ἀμελήσητε, ἀδελφοί,   
 ων τοῦτο ποιῆσαι ἵνα μὴ [ Πρειμι-   
 τεῖνος διὰ τὴν ἐμὴν προ[   
 20 τῇ Ἀλεξανδρείᾳ διατρίψῃ [   
 ἐπὶ τὴν Ῥώμην ἀλλ' ὥς ἡμᾶς [ πα-   
 ράτευξιν πάπα καὶ τοῖς κατὰ [   
 τατοῖς προ[.] . [ . ] . τεισ . . . [   
 καὶ πάντας . . . ναταξοῦ[ Ἀ-   
 25 γαθοβου[λ . . ἐρρ]ῶσθαι ὑ[μᾶς εὐχομαι.   
 ]απαλα . [

II. 8. αυ[ο] -, Pap. 9. 1. οὕτως πεφρονηκέναι. 11. συμβεβηκῆσαν, Pap. 12. ἰς Pap.: so   
 in III. 15. 19. ὕμιν, Pap. 21. ὕμιν corr. from ἡμιν. 24. 1. ἐξοδιασθῆναι. III. 14.   
 1. Θεωνᾶ. ἵνα, Pap.: so in 18. 16. 1. εὐρω. 22. ν of τευξιν over the line. ξι corrected.   
 23. τατοι corrected.

(a) II. 19. καταγαγεται is apparently for καταγάγετε.

21. ἰόντας: ἰών is found in Epicharmus for a kind of fish, but though the fisheries of the Arsinoite nome were noted, the occurrence of the word here is very doubtful.

25. On the date see introduction. The words ἀπὸ Ῥώμης, like the last line of III, are written more cursorily than the rest. The date may have been placed here instead of at the end of III because there was more margin. It is not at all likely that columns II and III are parts of two letters.

III. 8. Perhaps Πρειμιτεῖ|νφ; cf. II. 22.

## (b) EPISTLE TO HEBREWS I. 1. (c) GENESIS I. 1-5 IN THE VERSIONS OF THE LXX AND AQUILA (*Frontispiece*).

(b) At the top of col. II part of the first verse of the epistle to the Hebrews has been written in a small uncial hand of the late third or, more probably, early fourth century; and (c) on the *verso* in a more cursive hand are the first five verses of Genesis in the LXX followed by the version of Aquila (an identification which we owe to Dr. Rendel Harris), written apparently about the time of Constantine. These two biblical fragments may therefore claim to be amongst the earliest known, and the Genesis fragment is the oldest authority for the first five verses. There are no variants of importance in the LXX fragment, but in the Aquila fragment the version of the beginning of verse 4 and the end of verse 5 is here recorded for the first time. In the collations throughout this volume Swete's text of the Septuagint and Westcott and Hort's text of the N. T. have been used.

(δ) πολυμερως κῆ πολυ[τρο]πως  
παλε ο θς λαλησ[α]ς το[ις] π[α]τρα  
[σιν] ημ[ω]ν εν τοις προ[φ]ητα[ις]

2. 1. πάλαι.

3. ἡμῶν is not found in the MSS.

(ε) εν αρχη εποιησεν ο θς τον ουρανον και την γην 1  
η δε γη ην αορατος κῆ ακατασκευαστος 2  
κῆ σκο[τ]ος επανω της αβυσσου και π̄νᾱ θυ 3  
επεφεροτο επανω του υδατος κῆ ειπεν 3  
5 ο θς γε[ν]η[θ]ητω φως κῆ εγενετο φω[ς] 4  
και ειδεν ο θς το φ[ω]ς οτει καλον και δι[ε]χ[ω] 4  
ρισ[ε] ο θς ανα μεσ[ο]ν του φωτος και ανα 5  
με[σον] του σκοτους και εγενετο εσπερα 5  
και ε[γεν]ετο πρωι ημερα μεια

10 εν κεφαλεω εκτισεν θς συν τον ουρανον 1  
και τ[η]ν γην η δε γη ην κενω̄μα και [ο]ν 2  
θεν και ε[ι]πεν θς [γ]ε[ν]η[θ]ητω φω[ς] και 3  
εγεν[ε]το φως [κῆ] ειδε[ν] θς το φω[ς] ο[τι] αγα 4  
θον . . διεχ[ω]ρισεν θς μετοξυ φω[τος] 4  
15 κς μετοξυ του [σκοτο]υς και εγενετο εσ[π]ερα 5  
και [. . . π]ρωι η[μ]ερα πρωτη

6. ειδεν: so A<sup>B</sup>. οτει: 1. ὅτι. διεχωρισ[ε]: διεχωρισεν A.

8. After σκοτους the papyrus omits καὶ ἐκάλεσεν . . . νύκτα. The same omission is made in line 15.

10. 1. κεφαλαίῳ: Philop. in *Hexaëmi*, p. 10 cites Aquila's reading as ὁ θεὸς σὺν τὸν οὐρανὸν σὺν τὴν γῆν: Corder. in *Cat. ad Psalmos* p. 40 as σὺν τῷ οὐρανῷ καὶ τὴν γῆν.

12. The papyrus omits the rest of verse 2. [γ]ε[ν]η[θ]ητω: Philop. *ibid.* p. 65 γενέσθω.

14. Philop. *ibid.* p. 73 καὶ διεχ. ὁ θεὸς μετὰ τοῦ φ. The vestiges before διεχ[ω] do not suit και.

#### IV. JOB I AND II.

6.7 × 6.7 cm.

A SMALL fragment of a leaf from a papyrus book containing parts of Job i. 21-2 and ii. 3, written in a good-sized round uncial. Though the hand is somewhat similar in style to that of the *Ascension*, some letters, e. g. α, Δ, ω, approximate to the later Byzantine types found e. g. in No. VI, which probably belongs to the same period as the present fragment, about the seventh century.

*Verso.*

[ο] κς εδωκεν [ο] κς αφειλατο  
ως τω κω εδο[ξ]εν ουτως  
εγενετο

I. 21



ειη το ονομα κ[υ̅] ευλογημενον  
 5 εν τουτοις πασ[ιν] τοις συμ 22  
 βεβηκοσιν [αυτω  
 ουδεν ημαρτ[εν] ιωβ

*Recto.*

βολ[ον  
 [ειπεν δε ο κ[υ̅] προς τον δι[α] 11. 3  
 [προσεσχες] ον τω θεραπ[ον  
 τι μου] ἰωβ' οτι ου[κ] εσ  
 τι κατ α]ντον επι της γη[s  
 5 [ανος ακακ]ος αληθινος α[  
 μεμπ]τος θεοσεβης  
 [απεχομεν]ος απο παντος κακ[ου]

*Recto* 3. The scribe ought to have begun a new line with οτι ουκ.

4. Before επι B has των.

## V. PSALM V.

12.6 × 6.5 cm.

A LEAF from a papyrus codex, containing parts of verses 6-12 of the fifth Psalm. The leaf is complete at the top and bottom, but broken at one side. The verses are written continuously, but the *στίχοι* are marked off by two short diagonal strokes. The handwriting is a round upright uncial, smaller than that of the *Ascension*, but of a very similar type. It may be assigned to the fifth or sixth century. In the collation of this and the following fragments of the Psalms we do not as a rule notice the common interchange of ι and ει.

*Verso.*

εμεισησας κ[ε] παντας τους  
 εργαζομενου[s] την ανομιαν  
 απολεις [παντας τους λαουν 7  
 τας το ψ[ευδος] ανδρα αιμα  
 5 των και δο[λιον] βδελυσσεται  
 κ[ε]// εγω [δε εν τω πληθει του 8  
 ελαιου [σου] εισελευσομαι εις  
 τον οικ[ο]ν [σου] προσκυνη  
 σω προς ναο[ν] αγιον σου εν  
 10 φοβ[ω] σο[ν]// [κ]ε [οδηγησον] με 9  
 εν τη δι[κ]αιο[συνη] σου ενεκα  
 των εχθρ[ων] μου κατευθυ  
 νον ει[ωπιον] σου την  
 οδον σ[ου] οτι ουκ εστιν εν 10

*Recto.*

[τω στοματι αυτ]ων αληθεια//  
 [η καρδια αυτω]ν ματαια// τα  
 [φος ανεωγμεν]ος// ο λαρυξ  
 [αυτων ταις γλ]ωσσαις αυτω  
 5 [εδολιουσαν] κρινον αυτους 11  
 [ο θς] αποπεσατ]ωσαν απο τω  
 [διαβουλιων αυτ]ων// κατα  
 [το πληθος των α]σβεβαιων  
 [αυτων εξω]σον αυτους//  
 10 [οτι παρεπικ]ραναν σε κε//  
 [και ευφρανθη]τωσαν επι σε 12  
 [παντες οι αγα]πωντες το  
 [ονομα σου ει]ς αιωνα αγαλ'  
 [λιασονται κα]τασκη[ν]ω

*Verso.* 7. ελαιου: i.e. ἐλεου, which is read by S. But the papyrus may have had ελαιου[s], the reading of N.

14. σ[ου: so N\*; μου BN<sup>o</sup>-2AR. The doubtful σ could be read as ο, in which case the reading of the papyrus would be οδον ο[τι. The word οδον would then end the στίχος, and should therefore have after it the two diagonal strokes which are used e.g. in 6 and 10. Of these, however, there is no trace; and it is unlikely that they were inserted, though the papyrus is somewhat rubbed. It is more probable therefore that the papyrus read σου.

*Recto.* 1. It is of course possible that τω was omitted (so N\*); εν would then be the first word of the line.

3. ανεωγμεν]ος //: the diagonal strokes are here clearly misplaced; the στίχος ends at αυτων in the next line.

λαρυξ: so A; λαρυγξ B.

9. αυτους //: the usual arrangement of this verse makes the στίχος end at αυτων; the division of the papyrus is, however, quite defensible.

11. επι σε: so N; επι σοι most MSS.

12-13. [παντες οι αγα]πωιτες το [ονομα σου; the ordinary text has παντες οι ελπιζοντες επι σε, with παντες οι αγαπωντες το ονομα σου after και καυχουνται επι σοι in the last part of the verse. The transposition seems to be peculiar to the papyrus.

## VI. PSALMS CVIII, CXVIII, CXXXV, CXXXVIII-CXL.

Fr. (δ) 21.1 × 25.5 cm.

THE following fragments of Psalms cviii, cxviii, cxxxv, and cxxxviii-cxl are derived from one manuscript, which, like the MSS. to which the two preceding texts (iv and v) and the *Ascension* belonged, was a papyrus book. The pages were of considerable size, and each contained a single broad column. The handwriting is a large uncial, heavy and upright and carefully formed—a typical example of the later Byzantine style. As already stated, we are unwilling, in the present state of the evidence, to be definite concerning the dates of Byzantine uncials, especially of this variety which extends over a very long period, among the earliest examples being the Codex Marchalianus and a Festal Letter on papyrus (Grenfell and Hunt, *Greek Papyri*, II, No. cxii). Provisionally, we do not think that this specimen was written before the seventh century, and it may be one or two centuries later. The ink is of the brown colour common at this period. A middle or high point is irregularly used to mark a pause. Single or double dots denote diaeresis.

The stichometric arrangement of the Psalms usually found in vellum MSS. is followed in these fragments. A fresh line is always begun for each στίχος, and the initial letter is considerably enlarged. When a στίχος is too long to be contained in a single line, the succeeding lines are commenced further to the right, by the space of a couple of letters, until the next στίχος is reached. By this method the divisions of the verse are sharply distinguished. Above each Psalm is written its title, enclosed within small wedge-shaped signs; and to the left of this is the number of the Psalm, above which is a horizontal stroke surmounted by a wavy flourish.

The affinities of the text are not strongly marked. The titles are usually in agreement





- [καθ]ηλωσον εκ [το]υ φ[ο]βου σου τας σαρ  
[κα]ς μου. 120
- 20 [απο γ]αρ των κρ[ι]ματων σου  
[ε]φοβηθην.  
[ε]ποιησα κριμα και δικαιοσ[υν]ην 121  
μ[η] παραδωσ με τοις αδ[ικου]σιν με  
[εκδεξαι δουλο]ν σου [εις αγαθα 122
- . . . . .

*Verso.*

- [δι]εσκεδασαν [τον] ι[σ]μο]ν σου  
[δι]α τουτο ηγαπησα [τα]ς εντολα[ς] σου 127  
[υ]περ το χρυσιον κα[ι τ]οπαζιον.  
[δι]α τουτο προς πα[σα]ς τας εντολας σου 128  
5 κατορθουμην  
πασαν οδον [α]δικ[ο]ν εμισησα  
θαυματα τα μαρτυρια σου 129  
δι[α] τουτο εξερανησεν αυτα η ψυχη μου  
η δηλωσεις των λογων σου φωτι 130  
10 ει και συνετιει νηπιους.  
το στομα μου ηνοιξα και ειλκυσα  $\overline{\pi\alpha}$   
οτι τας εντολας σου επεποθουν.  
επιβλεψον επ [ε]με και [ελε]ησον με. 132  
κατα το κριμα τ[ω]ν αγ[απ]ωντων  
15 το ονομα σ[ω]υ  
[τα διαβηματα μου κ]ατευθυνον κα  
[τα το λογιον σου] 133  
[και μη κατακυριωσ]ατω μου π[α]σα  
[ανομια].  
20 [λυτρωσα]ι με απο συκοφαντια[ς] ανθρωπων 134  
[και φυ]λαξω τας εντολας σου.  
[το προσ]ωπον σου επιφανον επι [τον δου  
[λον σου] 135  
[και διδαξον] μ[ε] τ[α] δικαιωματα σου
- . . . . .

*Recto.* 1. Considerations of space make *πονηρευομενοι* (so ART) slightly more probable than *οι πον.* (N).

3. *αυ[τ]ιλαβον μο[υ]*: so N<sup>o-a</sup>ART; om. μου N.

4. *ζησομε*: i.e. *ζήσομαι*, which is also read by RT. For the confusion of *ε* and *αι* in this MS. cf. 5 and (c) *recto* 5, 7, (d) *verso* 22. *ζησον με*, N.

5. *κατεσχ[υν]ης*: l. *καταισχ[υν]ης*; cf. preceding note.

7. The insertion of *κ(ύρι)ε* in this line is peculiar to the papyrus.

24. The papyrus apparently omitted *τον*, which is read before *δουλον* by other MSS. The *ο* of *σου* is immediately below that of *τοις* in the preceding line.

*Verso.* 5. κατορθομένην: so T; 1. κατορθούμένην.

7. θαυματα: θαυμαστα MSS.

8. εξεραννησεν: εξηραννησεν AR\*, εξηρευνησεν N.

9. δηλωσεις, 1. δήλωσις. The papyrus is anomalous in not dividing this verse, which is usually arranged in two στίχοι:—ἡ δήλωσις τῶν λόγων σου φωτιεῖ | καὶ συνετιεῖ νηπίους.

11. ειλκυσα: so N<sup>ca</sup>RT; ηλκυσα NA.

24. μ[ε] τ[α]: or possibly μ[ο]ι [τα].

Fr. (c)

*Verso.*

|    |  |                    |
|----|--|--------------------|
|    | ο[τι] εις τον αιωνα το ελεος αυτου       |                    |
|    | το[ν] σ[η]ων βασιλεα των αμορραιων       | 19                 |
|    | οτι ει[ς] τον αιωνα το ελεος αυτου       |                    |
|    | και τον [ω]γ βασιλεα της βασαν           | 20                 |
| 5  | οτι εις [τον] αιωνα το ελεος αυτου       |                    |
|    | και δο[ν]τι την γην αυτων κληρο          | 21                 |
|    | νομια[ν]                                 |                    |
|    | οτι εις το[ν] αιωνα το ελεος αυτου       |                    |
|    | οτι εν τ[η] ταπεινωσει ημων εμνη         | 23                 |
| 10 | [σ]θη ημ[ων] ο κ̄ς                       |                    |
|    | ο[τι] ει[ς] [τον] αιωνα το ελεος αυτου   |                    |
|    | κ[αι] ελυτρωσατο ημας εκ χειρος ε        | 24                 |
|    | χθρω[ν] ημων                             |                    |
|    | οτι εις [τον] αιωνα το ελεος αυτου       |                    |
| 15 | ο διδο[ν]ς τροφην παση σαρκι             | 25                 |
|    | οτι εις [τον] αιωνα το ελεος αυτου       |                    |
|    | εξεμ[. . . . .]                          |                    |
|    | εξομ[ολογεισθε] τω κ̄ω του ουρανου       | 26                 |
| 5  | οτι εις τ[ο]ν [αιωνα το ελεος αυτου]     |                    |
| 20 | ρλς > > — ιερε[μιου] τω δαυειδ (?) > > > | cxxxvi. (cxxxvii.) |
|    | επι τω[ν] ποταμων βαβυλωνος              | 1                  |
|    | εκει εκ[αθισαμεν] και εκλανσαμεν         |                    |
|    | εν τω μνησθηναι ημας της                 |                    |

*Recto.*

|   |                                     |   |
|---|-------------------------------------|---|
|   | [εαν μη προαναταξωμαι τη]ν          |   |
|   | [ιημ̄ εν αρχη της ευφροσυνη]ς μου   |   |
|   | [μνησθητι κ̄ε των υιων] εδωμ        | 7 |
|   | [την ημεραν ιημ̄ ]                  |   |
| 5 | [των λεγοντων εκκενουτ]αι εκ        |   |
|   | [κενούνται] εως ο θεμελιο]ς εν αυτη |   |
|   | [θυγατηρ βαβυλωνος η τ]αλεπωρος     | 8 |

- [μακαριος ος ανταποδωσε]ι σοι το  
[ανταποδημα σου ο ανταπε]δωκας  
10 [ημιν ]  
3 lines lost.  
[ρλζ < < ] > + cxxxvii. (cxxxviii.)  
15 [εξομολογησομαι σοι κ̄ εν ολ]η καρ  
[δια μου  
[οτι εισηκουσας . . . τα ρημ]ατα  
[του στοματος μου  
[προσκυνησω προς ναον αγιο]ν σου 2  
20 [και εξομολογησομαι τ]ω ονομα  
[τι σου  
[επι τω ελεει σου και τη αλ]ηθια σου  
[οτι εμεγαλυνας επι παντ]ας το  
[ονομα το αγιον σου ]  
25 [εν η αν ημερα επικαλεσωμαι σ]ε 3

*Verso.* 9-10. The omission of verse 22, κληρονομίαν Ἰσραὴλ δούλῳ αὐτοῦ, ὅτι κ.τ.λ. is peculiar to the papyrus. N on the other hand omits verse 23, which is placed after verse 22 by N<sup>ca</sup>-ART.

17. εἰμ[ : the papyrus here read an extra line, which is not found in other MSS, and has nothing corresponding to it in the Hebrew. The ε after εἰ is clear, so that the line can hardly be a mere ditto-graphy of 18.

20. ἱερε[μου τω δαυειδ : τω δαυειδ MSS., omitting ἱερεμου.

*Recto.* 5. ἐκκενουτ]αι : 1. ἐκκενοῦτ]ε; cf. 7 and (b) *recto* 4, note.

6. It is hardly possible to decide between εως (N) and εως ου (AR<sup>1</sup>). The s of θεμελιω]s is under the α of ἐκκενουτ]αι and over ε of τ]αλεπωρος.

7. 1. ταλαίπωρος.

17. The lacuna in this line is of the same size as that in 15, and so even with εισηκουσας R\* instead of ηκουσας (N) it is scarcely filled up. Perhaps the papyrus brought παντα into this line from verse 4.

The papyrus seems to have omitted the third στίχος of the verse, καὶ ἐναντίον ἀγγέλων ψαλῶ σοι, for there is not sufficient space between 17 and 19 for two lines, unless they were unusually close together, and the last letter or two of the line καὶ ἐναντίον κ.τ.λ., if written, ought to be visible. It is noticeable that the second στίχος, ὅτι ἤκουσας κ.τ.λ., is omitted in A, and that N<sup>ca</sup>-T place it at the end of the verse.

23. παντ]ας : so AR\*T; παν N.

20 : so N<sup>ca</sup>-ART; om. N.

25. σε : so N<sup>ca</sup>-ART; om. N.

#### Fr. (d)

#### *Verso.*

- λημψονται εἰς ματαιότητα τας πολεις σου  
ουχι τους μισουν[τας σε κ̄ εμισησα 21  
και επι τοις εχθρ[οις σου εξετηκομην  
τ[ελι]ον μισος εμ[ισουν αυτους 22  
5 εις εκχθρους εχ[εροντο μοι  
δοκιμασον με κ̄[ε και γνωθι την 23  
καρδιαν μου



- ετασον με και γ[νωθι τας τριβους μου  
και ἴδε ἰ εἶδες ἀ[νομίας εν εμοι 24  
10 5 και οδηγησον μ[ε εν οδω αιωνια  
ρλθ > > — ψαλμ[ος τω δαυειδ. > > > ] > > >  
εξελου [μ]ε [κ̄ε εξ ἀνω]ν ποιν]ηρου 1  
απ[ο α]νδ[ρος αδικου ρυσαι με] 2  
[οιτινες ελογισαντο αδικιας ε]ν καρδ[ια  
15 [ολην την ημεραν π]αρετασσοντο  
[πολεμους ]  
[. . . ηκουησαν γλ]ωσσ[αν] αυτω[ν  
[ωσει οφεως ] 3  
[ιος ασπιδων υπο] τα χιλη αυτων  
20 [φυλαξον με κ̄ε εκ] χιρος αμαρτωλου 4  
[απο ἀνω]ν αδικω]ν εξελου με  
[οιτινες ελογισαντο ν]ποσκελισε τα δι  
[αβηματα μου ] 5  
[εκρυψαν υπερηφανοι πα]γιδα μοι  
25 [και σχοινια διετιναν παγιδας] τοις  
[ποσι μου ]  
[εχομενα τριβου σκανδα]λον εθεν  
[το μοι ] 6  
[ειπα τω κ̄ω θ̄ς μου ει συ]  
30 [ενωτισαι κ̄ε την φωνη]ν της δεη  
[σεως μου

*Recto.*

- [πης με μη ποτε ν]ψωθωσιν·  
[η κεφαλη του κυκ]λωματος μου 10  
[κοπος των χειλε]ων αυτων κα[λ]ν  
[ψει αυτους ]  
5 [πεσονται επ αυτο]νς ανθρακες πυρος 11  
[επι της γης και κα]ταβαλεις αυτους  
[εν ταλαιπωριας ο]ν μη ὑποστωῖ  
[ανηρ γλωσσωδης ο]ν κατευθυνθησ[ε  
[ται επι της γης]  
10 [α]νδρα ἀ[δικον κακ]α θηρευσει 12  
[ε]ν διαφ[θοραν ]  
εγνω ο[τι ποιησει κ̄ς την] κρισιν 13  
του πτ[ωχου και την δικ]η[ν των  
πενητων  
15 πλην δικαί]οι εξομολογησονται τω 14  
ονοματι σου

|    |   |              |   |
|----|---|--------------|---|
|    | και κατοικ[κ]ησου[σιν ευθεις . . . . . προ- |              |   |
|    | [S σ]ωπου σ[ο]υ                             |              |   |
|    | ρμ ψαλμοῦ τῷ δ[α]νείδ                       | exl. (exli.) | 1 |
| 20 | κ̄ε π̄ρος σε εκκεκ[ρα]ξα εισακουσον μου     |              |   |
|    | προσχες τη φω[ν]η της δεησεως               |              |   |
|    | μου εν τω κ[ε]κραγεναι με προς σε           |              |   |
|    | κατευθυνθη[τω η προσευχη μου                |              | 2 |
|    | ως θυμ[ιαμα ενωπιον σου                     |              |   |
| 25 | επ̄ αρσις των χειρων μου θυσια              |              |   |
|    | ε[σ]περινη                                  |              |   |
|    | θο[υ κ̄ε] φ[υ]λακην τω στοματι μου          |              | 3 |
|    | και θυρ[αν περιοχης περι τα χειλη μου       |              |   |
|    | μη εκκλ[ιν]ης την καρδιαν μου.              |              | 4 |
| 30 | [εις λ]ογου[ς πονηριας                      |              |   |

*Verso.* 5. εκθρους: 1. ἐχθροῦς.

6. κ[(υρι)ε: so ART; ο θ(εο)ς B<sup>8</sup> a, om. N\*.

9. ι ειδες: ει ιδες B, ει ειδες B<sup>8</sup> N, η ειδες A.

11. ψαλμος τω δα(νει)δ is also the title given in ART. B has εις το τελος τω δανειδ ψαλμος.

17. The first σ of γλ[ω]σσ[αν] is under the first α of π[α]ρετασσοντο, so ηκοησαν scarcely fills the lacuna. Possibly the compound εξηκοησαν (Ps. li. 4, Ezek. xxi. 11) was read here.

19. διαψαλμα, which is added in the MSS. after αυτων, is omitted here, as in *recto* 1, and probably also in 28 below.

22. π after the lacuna is directly under the ρ of χειρος in 20; but considering that the supplement contains three iotas it is hardly too long. 1. ὕ[πο]σκελίσαι.

25. It is difficult to choose between παγίδα (RT) and παγιδας (BNA). τ of τοις is immediately under δ of πα[γ]ιδα in 24 and over the first ε of εθεν in 26.

28. διαψαλμα was very probably omitted (so T); cf. 19 note.

*Recto.* 1. AT agree with the papyrus in omitting διαψαλμα, which is found in the other MSS. after υψωθωσιν.

2. μου: αυτων MSS.

6. [επι της γης: or perhaps. [επι τη γη (R).

The papyrus departs from the usual arrangement in not making και καταβαλεις αυτους a separate στιχος.

8-9. αυτη κ.τ.λ.: this first half of verse 11 is omitted in B, but was subsequently added in the margin; it is also found in NART.

11. διαφ[θο]ραν: so NART: καταφθοραν B.

17. . . . . προσ]ωπον: εν τω προσωπω B, συν τω προσωπω N<sup>8</sup> a ART (προσωπον N). The papyrus seems to have agreed with N.

20. εκκεκ[ρα]ξα: 1. ἐκέκ[ρα]ξα.

22. The usual arrangement is to make ἐν τῷ κεκραγῆναι με πρὸς σέ a separate στιχος.

## VII. PSALMS LVIII, LIX.

10.5 × 10.6 cm.

A fragment from the upper part of a vellum leaf out of a book containing the Psalms. The fragment includes verses 7-13 and 17-18 of Psalm lviii, and the heading and first verse of Psalm lix. It is written in a small upright hand, round and well formed, dating apparently from about the fifth century. The *recto*, on which the rulings were drawn with a hard point, is much discoloured and faded. The stichometric arrangement of the lines is followed, as usual. The heading of Psalm lix (*verso* 9-14) is distinguished by being written rather to the right of the other lines of the column.

The text of the fragment shows a tendency to agree with the Verona Psalter (R) and the second corrector of the Codex Sinaiticus.

*Recto.*

|    |   |    |
|----|---|----|
|    | [ἐπι]στρεψουσιν εἰς ἐσπεραν                               | 7  |
|    | ..... οὐσιν ὡς κυων                                       |    |
|    | [καὶ κυκλωσουσιν] πόλιν                                   |    |
|    | [ἰδ]ου ἀποφθενξοντε ἐν τῷ [στ]οματι αὐτῶν                 | 8  |
| 5  | καὶ ρομφαία ἐν τοῖς χιλεσίν αὐτῶν                         |    |
|    | [ὅτι τίς] ἠκουσεν   | 9  |
|    | [καὶ σὺ κἔ] ἐκγελασθῇ αὐτοὺς                              |    |
|    | [ἐξουδε]νῶσις πάντα τὰ ἐθ[ν]η                             |    |
|    | [τὸ κρά]τος μου πρὸς σέ φυλ[α]ξῶ                          | 10 |
| 10 | ὅτι ὁ θς ἀντιλημπτῶρ μοῦ εἰ                               |    |
|    | [ὁ] θς μου τὸ ἐλεος αὐτοῦ π[ρο]φθασει με                  | 11 |
|    | [ὁ θς] διξί μοι ἐν τοῖς ἐχθ[ρ]οῖς μου                     |    |
|    | [μὴ ἀποκ]τίνῃς αὐτο[ν]ς μὴ ποτε ἐπιλαθῶνται τοῦ νομοῦ σου | 12 |
|    | [διασκορ]πίσῃς αὐτο[ν]ς ἐν τῇ δυνάμει σου                 |    |
| 15 | [καὶ καταγαγ]ῇ αὐτ[ο]νς ὁ ὑπερασπιστὴς μου κἔ             |    |
|    | [ἀμαρτία]ν στομα[τ]ος αὐτῶν . . .                         | 13 |
|    | . . . . .   |    |

*Verso.*

|    |  |              |
|----|--|--------------|
|    | [ἐα]ν δὲ μὴ χορτασθῶσιν καὶ γονγυσῶσιν       |              |
|    | [ἐγώ] δὲ ἀσομέ τῇ δυνάμει σου                | 17           |
|    | [καὶ ἀγαλλία]σομέ τὸ προεἶ το ἐλεος σου      |              |
|    | [ὅτι ἐγενθ]ῆ[ς ἀν]τιλημπτῶρ μου              |              |
| 5  | [καὶ καταφυγ]ῇ μου ἐν ἡμέρᾳ θλιψέως μου      |              |
|    | [βοηθός] μου σοὶ ψαλ[λ]ῶ                     | 18           |
|    | [. . . ἀντιλημπτῶ]ρ μου                      |              |
|    | [. . . . . τὸ ἐλεος] μου                     |              |
|    | εἰς τὸ τέλος τοῖς ἀλοιωθησομένοις            | lix. (lx.) 1 |
| 10 | ἐτι εἰς στήλ]ογραφίαν τῷ δαυεὶδ ἰς διδαχ[ὴν] |              |



ὁποτε ενεπ]υρισεν την μεσοποταμιαν 2  
 . . . . .] και επεστρεψεν ιαβ κ[αιε  
 παταξεν την φαρ]ανγαν των αλ[ων δω  
 δεκα χιλιαδας ]  
 15 [ο θς απωσω ημας και καθιλ]ες ημ[ας 3  
 [ωργισθης και ωκτιρησας] ημας  
 . . . . .

*Recte.* 2. The traces before ουσιν are very faint, but it does not seem possible to reconcile them with λιμωξ; moreover there would not be room for και λιμωξουσιν unless this line protruded into the left margin.

4. αποφθενζοντε: l. ἀποφθέγονται.

10. ο θ(εο)s: so N<sup>a</sup>R; συ ο θ(εο)s N<sup>a</sup>, θεος B.

12. There is not room for more than three letters before διξι, if, as would be expected, the beginning of this line coincided with the rest. The omission of μου, which is found in other MSS. after θεος, is therefore probable: moreover, immediately before δ there seems to be traces of a horizontal stroke above the line, which would belong to the contraction θς.

13. This is a very long line.

*Verso.* 1. [εα]ν δε μη: so N<sup>a</sup>R; om. μη B.

γονγυσωσιν: so R (γογγυσωσιν); γογγυσουσιν B, &c.

2. ασομε: l. ἄσομαι.

την δυναμιν: so N<sup>a</sup> (δυναμειν) R; τη δυναμει B.

3. l. ἀγαλλιάσομαι τὸ πρῶτ.

5. It is practically certain that μου was read after καταφυγη (so R, om. B) owing to the size of the lacuna. After θλιψεως there are distinct traces of ink, which are consistent with μου; μου is added after θλιψεως in NR<sup>a</sup>, omitted in B.

6. After ψαλω B adds ο θ(εο)s μου which is omitted in N<sup>a</sup>R, as in our fragment.

7-8. The reading of the fragment seems to have been οτι (ε) αντιλημπτωρ μου | ο θς μου το ελεος μου. Other MSS. place ει after αντιλημπτωρ μου. ο θ(εο)s is added after οτι in N<sup>a</sup>R.

9. l. ἀλλοιωθησομέν[οις].

12. Judging by the other lines of this heading, there cannot have been more than eleven or twelve letters before και. The ordinary reading is Μεσοποταμιαν Συρίας (συριαν R) και την Συριαν Σωβάλ. Most probably Συρίας and Σωβάλ were omitted; και την Συριαν is of just the requisite length for the lacuna.

ιαβ: ιωαβ MSS.

13. φαρ]ανγαν: l. φάρ]αγγα.

## VIII. ACTS, CHAP. II.

17.9 × 17.6 cm.

VELLUM leaf from a book, containing Acts ii. 11-22, with some lacunae. Besides being somewhat broken, the leaf is much discoloured on both sides, and the letters are often very faint. Each page has two narrow columns of writing, extending to twenty-three lines. The sheet was ruled with a hard point on the *verso* side. The hand is a careful upright uncial of medium size, dating apparently from about the fifth or sixth century. Round letters, especially ω, tend to be rather large and prominent. The lines vary a good deal in length.

The text shown by the fragment has no marked characteristics; a collation with

Westcott and Hort's text is given below. The most interesting reading occurs in verse 13, where the fragment supports D against the other MSS. There are also two minor variants not elsewhere recorded.

| Col. I. |   | Verso.   | Col. II. |  |
|---------|---|--|----------|--|
|         | ᾠ. ἐξίσταν<br>το δε παντες<br>και διηποροῦ<br>το· αλλος προς<br>5 τον αλλον λε<br>γοντες· τι θε<br>[λει] τουτο ει<br>[ναι ε]τεροι<br>δ[ε εχ]λεναζο<br>10 λε[γο]ντες ο<br>τι [γ]λευκους<br>με[μεστω]με<br>νοι ε[ι]σιν [<br>σ]ταθεις δε ο<br>15 πετρος συν<br>τοις ενδεκα<br>επηρεν τῇ<br>φωνην [α]υτου<br>και απεφθεγ<br>20 ξατο α[υ]τοις [<br>ανδρε[ς] ἱου<br>δαιο[ι κ]αι οι<br>κατοικουν | 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|          |  |

## Col. I.

- >δο[υλο]υς μου  
 15 >και ε[πι] τας δου  
 >λας [μ]ου εν ταις  
 >η[μ]εραις εκει  
 >ναις εκχεω  
 >απο του π̄ν̄ς  
 20 >μο[υ] και προ  
 >φητευσω[ι]-  
 >και δωσω τε 19  
 >ρατα [ε]ν τω ου

## Col. II.

- >την μεγαλη-  
 15 >κα[ι] επιφανη  
 >και εσται πας 21  
 >ος αν επικα  
 >λεσηται το  
 >ου[ο]μα κ̄ν σω  
 20 >θη[σ]εται:  
 ανδ[ρ]ες ἱσρα 22  
 ηλε[ιται] ακου  
 σατε τους λο

*Verso*. I. 5. του αλλον: ἄλλον W(escott)-H(ort) with all MSS.

9-10. εχ]λευαζον λε[γο]ντες: there is not room in the lacuna for διεχ]λευαζον which is the reading of D. All other MSS. have διαχλευάζοντες (W-H), or χλευάζοντες (T.R.), ἔλεγον.

II. 1. [ι]λημ: ἡμ is the more usual contraction.

2-3. του[το] γνωστ[ον υμιν]: τοῦτο ὑμῖν γνωστόν MSS., W-H.

18-19. μετα ταυτα: so B, and the Septuagint version of the passage in Joel (ii. 28). Most MSS. have καὶ ἔσται ἐν ταῖς ἑσχάταις ἡμέραις, and so W-H, T.R.

The angular signs inserted at the beginnings of these and the following lines indicate, as usual, that the passage is a quotation.

22. This line is unusually short, but there is nothing visible after ἐπι, and no variant is known here.

*Recto*. I. 10. εν[πνια]: the size of the lacuna renders it practically certain that ἐνπνια, not ἐνπνίους, was written. ἐνπνίους is the better attested reading and is preferred by W-H; ἐνπνια T.R. with EP, &c. There is the same variation in the MSS. of the Septuagint.

20. προφητευσω[ιν]: a slip for προφητεύουσιν.

II. 12 π[ρ]ω η: so BP, &c., T.R. ἡ is omitted in NACDE 13. 61., and by the MSS. of the Septuagint. W-H print ἡ in the margin.

17. ος αν: so most MSS. ὁς ἄν W-H with BE 69. 100.

## IX. LITURGICAL FRAGMENTS.

(a) 11 × 25.5 cm. (b) 8 × 33.7 cm.

THE three liturgical fragments which follow consist of verses written on long narrow strips of papyrus, which were probably used as choir slips. The first two, (a) *recto* and *verso*, as is indicated by the first line in both cases, are *tropharia* of the variety called *κάθισμα*, to be sung in the fourth tone. The third, (b), has no such title, but the first two lines consist of a heading showing that the formulae belong to the commemoration of the Virgin Mary and St. Longinus, the centurion.

(a) *verso* and (a) *recto* are fairly complete, of (b) little besides the heading is preserved. The handwriting of (b) is a good-sized uncial with a considerable space between the letters.



That of (a) is similar but with a tendency to cursive forms, especially in the directions in the top line on both sides. The high point occurs frequently in (a). Both papyri were written about the seventh or eighth century.

(a)

*Recto.*

κάθισμα στιχ(ηρόν) πλ(άγιον) δ'  
 δὸς ἡμῶν] ἐν ἡμέρᾳ κρίσεως παραστήνη ἀξίε [...]καιναμεθα· καὶ φων[ῆς  
 ἀκοῦσαι] τοῦ π(α)τρὸς λέγοντες· ἀφέντε ▯

*Verso.*

κάθισμα πλ(άγιον) δ'.  
 † Χεροφὸν καὶ Σεραφὶν· τὰ πολνώματα· τὸν τρισάγιον ὕμνον [  
 ἅγιος ἅγιος· ἅγιος· εἰ ὁ καθήμενος ἐν δεξιᾷ τοῦ π(ατ)ρ(ὸ)ς· εἰ ὁ σα[  
 [...]] τῆς θεότητος· μὴ χάρι[ζ]ε ἡμᾶς τὸ ἔλεός σου αὐτοπρ[  
 5 [...]] ἐν· ὧ· δόξα καὶ νῆν [  
 5 [...]]

*Recto.* 'Grant to us in the day of judgment to stand near Thee, O worthy One . . . , and to hear the voice of the Father saying, (thy sins) are forgiven.'

2. 1. κρίσεως παραστήναι. The word after ἀξίε is corrupt. κῆναμεθα Pap.

3. The reading of the contracted word πτρός is uncertain. It is more like  $\overline{\omega\tau\rho\omicron\varsigma}$ , but by combining the horizontal stroke over the line with the supposed  $\omega$  πτρός (i. e. πατρός) may be read. 1. λέγοντος.

After ἀφέντε (=ἀφένται) is, apparently, a flourish; supply σου αἱ ἁμαρτίαι (Luke vii. 48).

*Verso.* 'Cherubim and Seraphim, the many-eyed, sing the thrice-holy hymn. Holy, holy, holy art Thou. Thou who art seated upon the right hand of the Father art the (image) of the Godhead. Take not Thy mercy from us . . . Glory (be to the Father, &c.) Both now (and ever, &c.).'

2. χεροφὸν κῆ: Pap. πολνώματα: 1. πολνώματα.

3. Perhaps ὁ σα[φέστατος] χα[ρακτήρ] (Hebr. i. 3) or ὁ (1. ἡ) σα[φειστάτη] | εἰκὼν.

4. 1. ἡμῶν.

5. δόξα καὶ νῆν (i. e. νῦν): the usual abbreviation of the Doxology.

(b)

† μίττον τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας  
 καὶ τοῦ ἁγίου Δ[ο]γγίνου τοῦ ἑκατοντάρχ[ο]υ  
 † ὁ ἅγιος Φωῖνος· εἰσδουλβείς ἐκέλευσεν [. . .]· [.]δα ὡδε μὴ φανῆναι  
 οὔτε κ(ύριο)ς ε. [19 letters] ὁ φισά[μενος]· [.]· τει· [.]· α  
 5 [24 letters] ον Χ(ριστο)ῦ φισα[. . . . .]

1. μίττον is perhaps the Coptic  $\text{ⲙⲓⲧⲧⲟⲛ}$  or  $\text{ⲙⲓⲧⲧⲟⲛ}$  = κοίμησις, the ordinary Eastern, and occasional Western, title of the Assumption of the Virgin, celebrated on Aug. 15. But there appears to be no trace of a connexion between this date and S. Longinus; cf. the following note. καὶ in this line and the next is written κῆ.

2. St. Longinus, the centurion (Matt. xxvii. 54, Mark xv. 39, Luke xxiii. 47), is commemorated on Oct. 16.

3. The proper name following ἅγιος is unintelligible.

# INDICES

## I. PROPER NAMES.

*Numbers in heavier type are those of the papyri; small Roman numerals indicate columns.*

- 'Αγαθόβουλος 3. iii. 24.  
 'Αλάμ 1. iii. 24, iv. 11.  
 'Αλεξάνδρεια 3. ii. 6, 20, 24, iii. 15, 20.  
 'Αλνασάρ 1. iv. 7, v. 11.  
 'Αμβακούμ 1. ii. 12.  
 'Ανανίας 1. ii. 10.  
 'Απολλώνιος 3. ii. 16.  
 'Αρσινοείτης 3. ii. 21.  
 'Ασσύριοι 1. v. 12.  
 'Αχαάβ 1. iii. 11, 18.  
  
 Βαάλ 1. iii. 15.  
 Βελιάρ 1. viii. 4, 16.  
 Βελιχειρά 1. iii. 2.  
 Βεριαμείν 1. vi. 23, vii. 5, viii. 8.  
 Βεχειρά (Βελχειρά) 1. iv. 15, 21, vi. 15, viii. 13.  
 Βηθανία 1. iii. 6.  
 Βηθλεέμ 1. ii. 3, 7, v. 2, vi. 12.  
  
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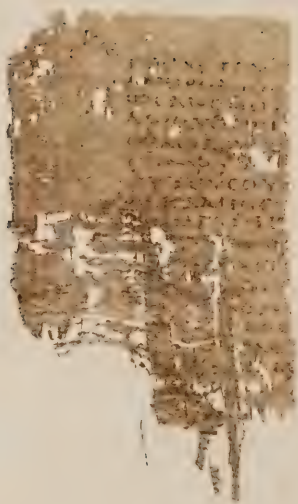






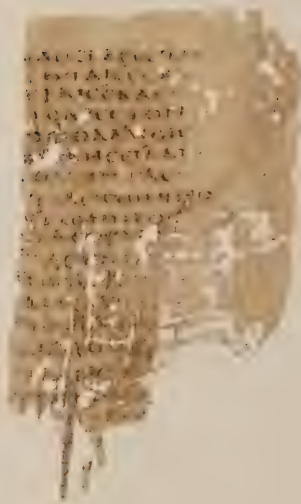






COL. XIV

No. 1



COL. XIII





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11/58



